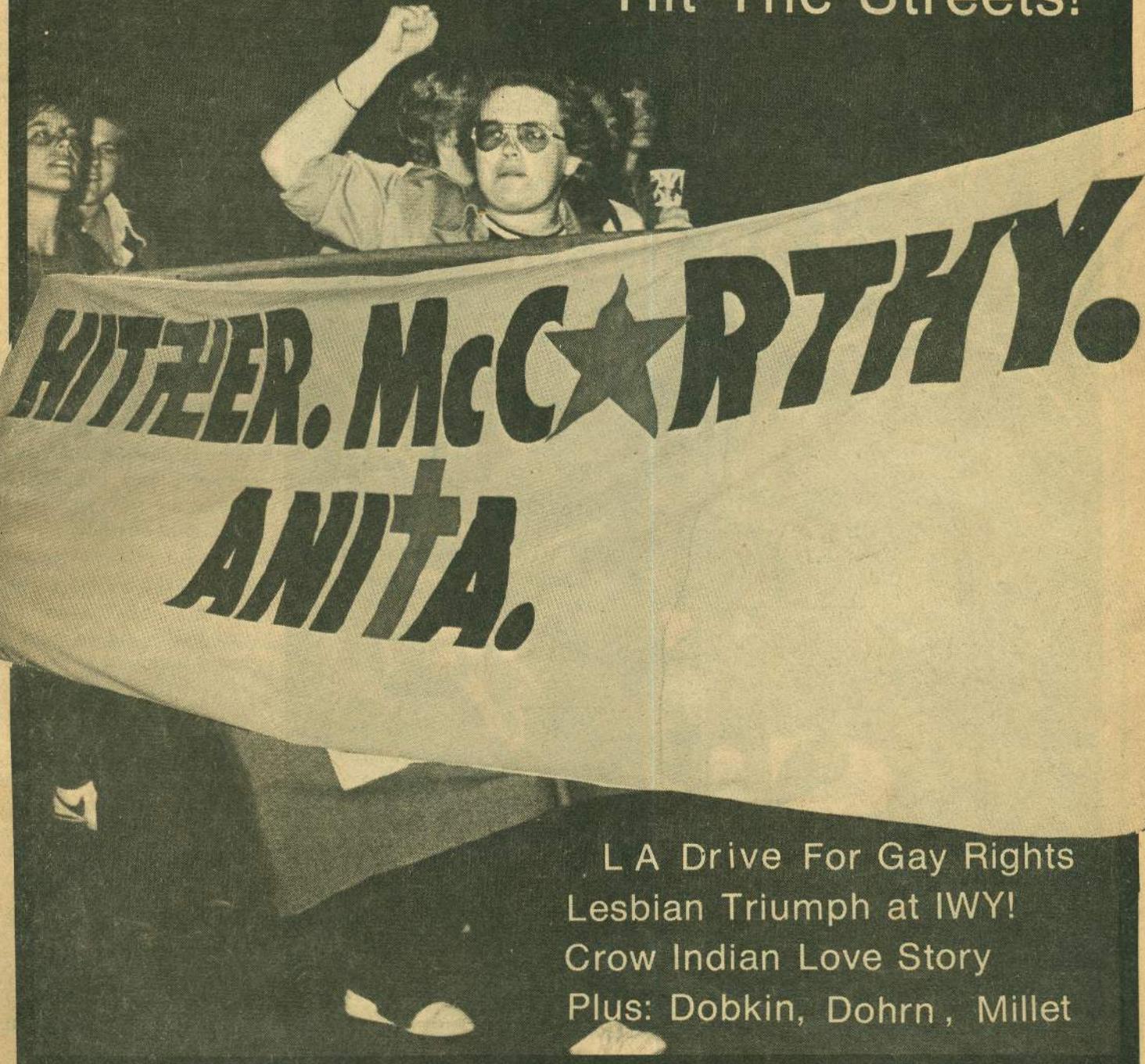


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In the interest of fostering open communication and progressive theoretical development, *The Lesbian Tide* prints a wide variety of views from the lesbian, feminist, and gay communities. Our editorial perspective also includes coverage of other social change movements as they relate to women. The views expressed in this publication are not those of Tide Publications or the Editorial and Political Collective unless specifically by-lined as such.

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*(Editorial Note: We use the cover picture because it reflects a political understanding of the gravity of the current political situation. Yet we recognize the sexism of the banner's use of male last names and Bryant's first name.)

9,500 March Against Bryant



Photo by EK Waller

A significant defeat for the causes of human rights, civil rights and gay and lesbian rights was suffered on June 7 in Dade County, Florida. Yet within hours of this event gays across the country were mobilizing to STOP ANITA!

by Sharon McDonald

Since the June 7 Dade County defeat of gay rights, an estimated 70,000 gays have walked the streets of every major city in the country in protest. The gay community appears to have taken only hours to mobilize an offensive which matches our 1969 birth in strength and anger.

It was the largest gay demonstration in the history of Los Angeles, as police estimated 9,500 people marched

down Hollywood Blvd. protesting the presence of anti-gay part time singer, full time self-appointed saint, Anita Bryant, in California. Local papers reported Bryant planned to make the San Francisco gay rights ordinance the scene of her next battle. Rumors are that the Orange Juice Queen has already filed for a petition to gather signatures to force a referendum on California's freedom of sexuality for consenting adults bill passed only eight months ago. The L.A. rally echoed spontaneous marches in New York, where gays took to the streets for two nights after the election, and San Francisco where a crowd of 5,000 gays marched the night Dade County voted to take our rights away.

Businesses and residents along the mile long stretch of marchers down Hollywood Blvd. were notified, "We're the Gay Community, and no-one could be prouder! So if you cannot hear us, we'll shout a little louder!" March sponsors, The Coalition for Human Rights, confirmed that anger at Bryant had brought together a broad coalition of gays, feminists, ethnic minorities, and heterosexuals.

Pickets at the L.A. march ranged from the crude sexism of "Cram it, Anita" to the poignant simplicity of the gay teachers' sign, "We teach." Answering Bryant's Bible-quoting fanaticism about gays molesting children, banners read, "Anita, we are your children!" and "God gave us our sexual preference — gay sex is not a sin." The assembled marchers cheered as one group arrived carrying "Parents of Gays Join in the Fight For Your Children's Rights," and "We Love



Photo by EK Waller

Hundreds of lesbians proved their chant, "The Dykes Are Hot Tonight!" marching down Hollywood Blvd.

Orange Juice Queen Dethroned?

The Florida Citrus Growers Association, Anita Bryant's employer, met on June 19 to discuss Bryant's future in oranges. It seems they're worried that consumers now identify Bryant more with "the homosexual issue" than with oranges. They are currently polling America to find out whether Bryant is an asset or a liability. Meanwhile, Bryant is not making any more commercials for them pending the results, and the Citrus Growers reportedly have made other commercials with skater Dorothy Hamill and conductor Arthur Fiedler. Fiedler confirmed that he had filmed commercials for Florida oranges, but Hamill was "unavailable for comment." To help clarify the issue for the Florida Citrus Growers Association, gay and feminist groups across the country are calling for an immediate and comprehensive boycott on *all* Florida Growers products.

Anita, Where Are You?

Bryant's low post-Dade County profile and many unconfirmed rumors have lead gay leaders to speculate that Bryant has been "reined in." Her anticipated arrivals in Houston, Chicago, and San Antonio catalyzed huge gay street protests. "She's become a big risk," speculates local activist Morris Kight. "Capital still calls the tune in this country and I think her bookers are saying 'be an evangelist or a homophobe — you can't be both.'" Other sources say Bryant is a pawn of the right wing and the Dade County incident has become an embarrassment to their cause.

California gays received a little more help from their friends — in the Senate. Anita Bryant's Calif. "Lieutenant" Senator Richard Briggs (R) was publicly dismissed by the legislative body when he asked them to pass legislation commending Bryant for "her courageous stand to protect American children from exposure to blatant homosexuality..." Such recommendations are like wallpaper and usually passed without a second thought as they mean nothing. "Every Jack and ape in the state has one," explained gay activist Morris Kight. Yet when Briggs appeared before the Senate to get one for Bryant, he was told to go to the Rules Committee. Once in front of the Rules Committee the conversation was brief. Briggs was ruled out of order and dismissed. The Senate's rejection was attributed to tremendous lobbying and letter writing efforts from the gay grass roots. Apparently the Senate heard the raucous gay picketing outside their Capital steps and decided to... let the cup pass...

In related news, Anita herself, scheduled to show and speak that very day in Sacramento, apparently stood up her Bible-oriented audience.

LOS ANGELES LAUNCHES DRIVE FOR GAY RIGHTS ORDINANCE!

Los Angeles may well be Dade County in the hot summer to come.

At a June 29 press conference gay leaders announced that civil rights legislation for gays (similar to Miami's) will be introduced to the City Council in the "immediate" future. The New Alliance for Gay Equality (New A.G.E.) called for massive participation by "all persons concerned with civil rights." A.G.E. also announced the start of their \$500,000 For Gay Rights" drive. According to Rob Eichberg of MECLA, A.G.E. will need this amount "to finance a broad based educational campaign to change the attitudes of Los Angeles residents," and to successfully stop any repeal effort which might follow the City Council's passage of the ordinance.

In a reference to famous local homophobe, Police Chief Ed Davis (who is now running for California governor), A.G.E. challenged, "Los Angeles will be ready for Bryant or her friends."

The gay rights drive organizers also announce they have received commitments of support from a broad section of the Democratic Party, as well as California National Organization for Women, and many L.A. gay and straight politicians.

The drive to obtain anti-discrimination freedoms for L.A. gays will be headquartered in store front offices which are expected to open in early July. Campaign managers have scheduled a summer and fall of lobbying, rallies, poll taking, and concert fundraisers. Spokeswoman Bobbi Bennett noted that the project "will require the input, foot work, voice, and vote of every gay and feminist in the city."

Seed money for office and staff is urgently and immediately needed. Make checks or money order payable to: New A.G.E., 6206 Newcastle, Reseda 91335. For more information and referral call *The Lesbian Tide* (213) 839-7254.

LATE FLASH: Dade County — The Miami Victory Campaign calls June 7 "an historic day for all Americans" because 92,000 people voted for gay rights. The organization is taking the repeal case to the U.S. Supreme Court questioning "whether our loss of rights constitutes official discrimination." The group is also supporting the Orange Juice Boycott ("gaycott"), and reports that the Florida Citrus Commission was a heavy lobbyist for the defeat of the ERA (April) in that state.



Photo by EK Waller

The fiery fist of lesbian anger raised against Bryant in Los Angeles march.

9,500 March Against Bryant

Continued from page 4

Our Gay Children" placards. References to the Nazi extermination of homosexuals and to the frightening implications of denying civil liberties to minorities were everywhere. "Stop the Right Wing Offensive," "Hitler-McCarthy-Anita," and "Stop Fascism Now," the signs warned. Many people wore the pink triangle that was Hitler's symbol for homosexuals, equivalent to the yellow star Jews were forced to wear.

And of course, there were chants. The old favorites "Three, five, seven, nine, lesbians are mighty fine," and "Two, four, six, eight, we don't overpopulate," were joined by new ones coined for the occasion: "We want our rights, not your kids," "Human rights for gays and dykes," and "Hey, hey, ho, ho, Anita Bryant's got to go."

Most of the marchers carried candles into the city night, and all up and down the march route voices sang together, in English and then in Spanish, "We shall not be moved," "My Country 'Tis of Thee," "We Shall Overcome." Less sentimental singers teased, "Oh, Anita Bryant, won't you come out tonight, come out tonight, come out tonight . . . and dance by the light of the moon. Dance with the lady with the hole in her stocking, her knees keep a-knocking . . . etc."

Bryant-Shlafley Alliance Told

Finally assembled at DeLongpre Park the crowd heard Cheryl Swannack open the rally with a friendly "Welcome to the First Los Angeles Gay Anxiety Workshop." Swannack went on to say that Bryant had been "sent to us by the goddess to bring us together," a comment which was reported later on the 11:00 news — the goddess made TV! Rev. Troy Perry, long time gay activist, suggested we institute a national Gay Day on which we pick two friends or relatives who don't know we're gay and come out to them. "But that's not all," Perry continued, "I want you to also pick five names at random out of the phone book, and call them up and tell them you're gay!" Lesbian activist Jeanne Cordova told the rally about Bryant's

alliance with Phyllis Shlafley to take over the upcoming International Women's Year convention (see related story) and urged everyone to go to the Convention and vote the feminist/lesbian slate. "Phyllis' women are inviting their husbands to come and vote, so we're inviting our brothers." Feminist comedian Robin Tyler noted that Bryant had declared the Dade County vote a "Victory for God." Tyler added, "Had I known God was running I would have voted for Her."

Although the demonstration had a very good turn-out, there was relatively little attendance by the straight feminist movement, a disappointment to the many lesbian women who have worked for and supported feminist issues. Otherwise, the evening was strong evidence of solidarity and determination within the gay community. \$2,200 was collected at the rally to be used by the Coalition for Human Rights in the ongoing battle for gay civil rights.

On June 11, only two days before the hastily-organized march, the Coalition for Human Rights had formed in rapid response to the news that Anita Bryant intended to bring her homophobic crusade to California. Co-ordination of the June 13 march and rally was an impressive first accomplishment for the group, which plans a wide-based civil rights oriented campaign, and hopes to be joined by other minority and civil rights organizations. (Coalition for Human Rights, c/o 1428 N. McCadden Pl., Hollywood, CA 90028; 213-463-3928.) Please make donations payable to Coalition for Human Rights.

The night before the march 130 lesbian feminists met and formed the Ad Hoc Committee for Lesbian Rights to plan participation in the demonstration and at the International Women's Year Convention (see related story, this issue). Some Gay Community Services Center strikers made a statement that the boycott of GCSC was still on and asked for support and also said they favored a separate all-women's organization to fight Bryant but would be willing to coalesce with others including men, provided the coalition was not GCSC dominated. The Committee plans to regroup after the IWY Conference and may form an ongoing group to combat Bryant.



Anita Bryant:

"Whose Child Am I?"

ANITA FUNDED BY THE NEW RIGHT? For extensive in depth reportage on the connections of The New Right with Anita Bryant and Phyllis Schlafly write *The Advocate* asking for editor Sasha Gregory's three part series on this topic. It's excellent. 1 Peninsula Place, Building 1730, Suite 225, San Mateo, CA 94402.

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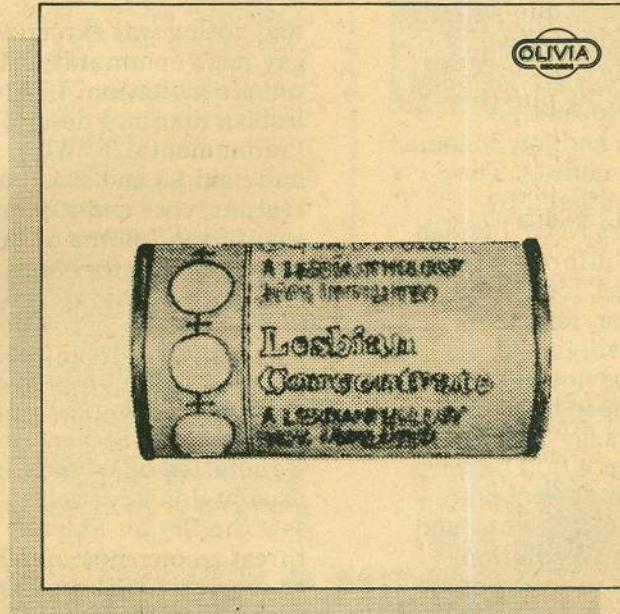


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Gay, Feminist Coalition Sweeps IWY

by Jeanne Cordova

Graphic by Susan Shapiro

In a dramatic three day confrontation with Right To Life and Anti-ERA forces, a broad coalition of lesbians and feminists swept to victory at the California International Women's Year Conference (June 16-19). The highly organized Coalition slate included 13 out front lesbians, 15 blacks, 16 chicanas, 3 native americans, rural, young, older, and low income candidates, plus a number of anglo feminists. The popular "Orange Slate," which was initiated by lesbian feminists from the Los Angeles NOW Lesbian Task Force, was heavily backed by California NOW, the National Women's Political Caucus, local NOW chapters, the entire L.A. radical lesbian feminist community, and some 500 gay male voters.

Though official election results were not in by press time (see *Late Flash*), sources close to the Balloting Committee reported the Orange Slate polled between 85 and 91% of the more than 4,000 ballots. The feminist victory also included the overwhelming passage of some 46 pro-feminist, minority rights, and lesbian resolutions. The two right wing resolutions which made it to the final voting session were voted down. Security police at the USC Conference site reported the three day event was attended by 10,000 persons.

Bryant Done It

Orange Slate Coalition leaders attributed much of their success to the June 7 Dade County defeat of a gay rights ordinance. "Feminist and gay rage against Bryant drew the power of both movements together this weekend," explained San Francisco lesbian nominee Del Martin. A Los Angeles June 13 massive demonstration against Bryant (see related story) served as a focal point for IWY organizing. At that march leaflets and speeches explaining the Conference and the new Phyllis Shlafley-Anita Bryant coalition were announced to the 9,500 demonstrators. An invitation to "help your sisters" by attending the Conference

and voting was extended to the men present, and the gay male community of Los Angeles responded to the unique invitation. Lilene Fifield, an L.A. Orange Slate lesbian nominee described their participation as "monumental." "When you consider that they came and paid \$5 and stood in the sun for four hours to register, vote and support lesbian women. . . that's significant." Some of the men drove as far as forty miles to voice their anger at Bryant and her ilk.

Radicals Rush To Rescue!

In a highly unusual political move the radical lesbian feminist community also deluged the ballot boxes some 900 strong. Noting the motivation for their presence, Liz Stevens, a member of the Ad Hoc Committee of Women For Lesbian Rights, said, "We usually don't participate in electoral politics but we saw the Bryant-Shlafley Coalition as an immediate threat to our most minimal demands and we wanted to stop that." Those demands, explained Stevens, are passage of the ERA, progressive child care and abortion laws, and protective legislation for lesbian and human rights. Radical lesbians also played significant roles in the several strategy caucuses, and in their persistent and comprehensive harrassment of "Shlafleys," particularly in workshop speech making and voting. Both radical and more liberal lesbians "politely" volunteered to help the Conference Co-ordinating Committee in registering, monitoring, crowd control, etc. etc. This generous offer of course put lesbians in key positions near workshop doors, registration tables, and microphones.

The Story of the Orange Slate

The Orange Slate victory drive was initially spearheaded by Bobbi Bennett and Diane Abbott of the L.A. NOW

Continued on page 10

IWY Election Results

Election results show 99 of the 101 Orange Slate delegates have won! First reports confirm 12 of the 13 lesbians have made it. One of the two Schlaflies that mistakenly appeared on the Orange Slate was defeated. Chicana activist Sally Martinez is reportedly in a tied position with the other anti-feminist for the # 101 spot. Coalition sources are confused by the fact that a Blue Slate name (Bernice Hemphill) is on the winning ticket and the name of the 13th lesbian, Jane Patterson, does not appear. Final recounting is expected to resolve these two disputes.

CALIFORNIA LESBIAN DELEGATES GOING TO HOUSTON

Name	City	Affiliation
Jean Crosby	San Francisco	San Francisco Women's Centers
Del Martin	San Francisco	NOW Lesbian Task Force
Phyllis Lyons	San Francisco	NOW Lesbian Task Force
Margaret Sloan	San Francisco	Black Feminist Organization
Josephine Daly	San Francisco	Human Rights Commission
Jeri Delno	San Diego	Gay Community Services Center
Bobbi Bennett	Los Angeles	NOW Lesbian Task Force
Diane Abbott	Los Angeles	NOW Lesbian Task Force
Jeanne Cordova	Los Angeles	<i>The Lesbian Tide</i>
Lilene Fifield	Los Angeles	unaffiliated
Marilyn Murphy	Los Angeles	Gay Community Services Center
Terry Decrescenzo	Los Angeles	Gay Community Services Center



Photo by Mary McArthur

Speaker Liz Stevens "calls the question" on Lesbian Caucus motion to pass 40 pro-feminist resolutions in one vote. Brilliant manipulation of Robert and his rules brought comprehensive victory for Feminist Gay Coalition.



Photo by Mary McArthur

Nine foot lesbian banner proved a focal point for "Stop Shlafly!" activity.

Coalition Sweeps IWY

Lesbian Task Force who challenged the under-representation of lesbians on the IWY Official (blue) slate. There were only two lesbians on that list of 101.

One week prior to the Conference the blue slate had been also officially adopted by a broad coalition of liberal feminists which included NOW. Shortly thereafter, Bennett and Abbott informed NOW that there was a lesbian slate of 13 which lesbian feminist and gay men — in great numbers — were prepared to come to the Conference and back. The several national, state and local NOW officers represented in the liberal feminist coalition agreed that lesbians were grossly under-represented. "We were in a bind," explained Judith Meuli, NOW National Board member. "Most of us recognized that the request for 13 lesbians was appropriate on the basis of population parity alone."

N.O.W. Infiltrates Schlafly

by Jeanne Cordova

What does Phyllis Schlafley, the highly skilled lobbyist and one-woman ERA destruction machine, really want? Sources from the National Organization for Women (NOW) who infiltrated her recent top level Orange County, Calif. Organizing Conference report her real goals are to make Christianity the national religion and call to a Constitutional Convention. Tapes of the meetings quote the anti-feminist and her group leaders discussing state IWY Conferences as kick off points for this campaign. The right wing coalition has also specifically targeted the defeat of the ERA, a constitutional amendment prohibiting abortion, and the defeat or repeal of gay rights legislation. In a mid-June bulletin to her organization, National NOW President, Eleanor Smeal, warned "as NOW members it is your duty to attend IWY Conferences and vote for feminist candidates. . . ." The message apparently reached California NOW women who attended the June 16-19 California IWY and by the thousands handed Schlafley's plans a ringing defeat.

But we were already committed to vote the blue slate." In an attempted compromise NOW decided to adopt a "green" slate which consisted of 96% of the blue slate candidates with the addition of 4 of the lesbian 13 who were NOW members. Meanwhile, Los Angeles NOW (separately from California NOW) voted to endorse the Orange Slate completely.

The Conference opened Friday morning with the Official IWY blue slate enclosed in all registrants' packets and the 13 member lesbian Orange Slate being handed out by dykes to every housewife and radical at the Conference site.

First Victory

The 72 hour struggle began at 4:00 a.m. Friday morning as small groups of dykes rolled out of bed to beat Shlaflies to front places at the Nominating Session microphones. Other lesbians, including the 13 delegates, were at the registration tables when they opened at 7:00 a.m. The early bird tactic proved successful as all the lesbian delegates were immediately nominated to the official ballot. The carefully co-

Continued from page 8

ordinated strategy also included "random" dykes clogging the microphone lines nominating themselves. At the end of the 1 hour nominating session the lesbian and feminist block had garnered 50% of the 41 off-the-floor nominations. Only four identifiable Right-To-Lifers had time to nominate themselves. We had learned our first lesson — be *early*, to everything, everytime, everywhere.

Caucus, Caucus, and More Caucus.

After a day of heavy lobbying during which lesbians talked with pink skirted ladies and also attended the Chicana Caucus promoting "Vote Orange!", a 250 member Lesbian Caucus met to discuss strategy for the Saturday voting. At the caucus a local feminist press agreed to hurriedly print 2,000 more Orange Slate leaflets and Shelley Mandel, State NOW Action Co-ordinator announced that all of California NOW would officially back the lesbian slate.



Constant delegate caucusing ensured success at tumultuous Conference. Left to Right: Bobbi Bennet, (unknown), Diane Abbott, Jennie Tipton, Jeanne Cordova.

Apparently NOW had just returned from a caucus meeting with their earlier allies and had been told one black contingent was going to break the early coalition agreement to go with the Official IWY (blue) slate. The black group was going to bullet vote their own slate of 24. "Bullet voting" means a group/individual only votes for a small number of candidates instead of a whole slate. So NOW felt released from its earlier IWY slate commitment and threw their weight behind the Orange Slate.

The NOW and Lesbian Information tables, the two most organized tables at the Conference, were placed next to each other in front of the registration lines, and hung out a joint sign, "A Vote for the Orange Slate Is A Vote Against Phyllis Schlafley and Anita Bryant."

Packing

The Lesbian Caucus also developed a strategy for monitoring workshops to prevent conservative resolutions from being passed. Constant announcements were made about crisis workshops in which Shlaflies were trying to pass Right-To-Life, Anti-ERA and other regressive items. With the announcements monitors led contingents of the required number of

voting dykes in and out of endangered workshops to vote down Shlafly. This "packing" technique was also used by the right wing forces who ran in and out of workshops often immediately in front of or behind roving packs of feminists, lesbians, and gay men.

Trouble With The Alliance

Late Friday night the gay-feminist alliance ran into a politically difficult crisis. At a Minority Women's Caucus meeting a black group pressured the Lesbian NOW Coalition to dump their Orange Slate and make a new one with nine more black women on it. Several other smaller groups (labor, rural, young people contingents), that have traditionally been close allies of radical feminist/lesbian principles, said they also wanted to add delegates on a new revised slate.

For many of the lesbians present the unexpected and highly unusual dilemma of being caught between Right-To-Lifers and our black sisters was untenable. There was hesitancy. Should we abandon the Orange Slate in a last minute attempt to form a coalition with some others? Who were these others? The black group didn't identify themselves or speak about any constituency. Further confusion was added as some black women told the lesbians privately that the entire caucus was a power move directed by one highly articulate liberal black woman who wanted to be on the delegate slate. The black caucus themselves seemed split over what to do. The Lesbian Caucus repeatedly raised the issue of practicality. Could the group arbitrate a brand new slate of 101 nominees, find 7,000 sheets of Orange paper and print them up between Friday at midnight and Saturday morning? How many hundreds of votes would be lost in the confusion because 3,000 orange slates had already been disseminated that day? Several lesbian spokes-women pointed out there were already 15 blacks on the Orange slate. The blacks replied they agreed with those 15 but wanted more.

With the exception of one highly rhetorical outcry from one black sister who asserted she saw no difference in "being dead (losing) with lesbians and being dead with Shlafley," the meeting proceeded with remarkable sisterhood.

The debate was finally settled as the lesbians called for a private caucus during which San Francisco lesbian feminist Orange slate nominee Jean Crosby put it simply, "We already know what we must do. We are midstream now and it wouldn't work to change at this point. So let's stop beating around the bush."

The announcement that the Orange Slate block would stand firm was made and received with surprising calm. The Lesbian Caucus pledged voting and lobbying support for all minority resolutions. The next day a yellow slate did appear but received little apparent attention.

Power at the Polls, Pushing the Proposals

Immediately after the balloting victory on Saturday, lesbians again caucused over strategy to prevent right wing resolutions from being passed at the closing Plenary Session on Sunday morning. California NOW members and visiting National Gay Task Force Co-ordinator Jean O'Leary briefed lesbian caucus leaders on the use of parliamentary procedure.

Prepared in mind and body the Orange Slate block



Photo by Mary McArthur

The "Orange slate" delegation rose in ovation as IWY Conference passed resolutions on lesbian rights.

showed up in strength and acted promptly when they saw "Lesbianism" appeared on page 35 of the 37 page resolution booklet. Realizing that there was little chance of getting to page 35 in the three hours allotted for voting, Jeanne Cordova, L.A. lesbian Orange Slate nominee, challenged the chair on a point of order and motioned to have the "Lesbianism" proposals moved to page 3. The numerical majority of gays present easily carried the motion and both lesbian resolutions were promptly voted through.

Though the Right-To-Life forces were comparatively smaller in number, they were sophisticated in the use of parliamentary procedure and managed to stall passage of feminist resolutions every time they spoke. A final coup was achieved however as the lesbian-NOW caucuses allied with the ethnic minority contingents and motioned to have the remaining 40 feminist resolutions passed by the body in one vote. The strength of coalition politics was beautiful to watch as the many allied caucuses agreed to lay aside their minor amendments and deletions in an effort to have all the feminist issues sent to Houston.

The "package" motion carried over Right-To-Lifer objections and the Conference ended with an impromptu floor announcement that the Florida Citrus Grower's Association was meeting to discuss whether to fire Anita Bryant or ask her to resign.

Houston or Bust

The victory in California has prompted the lesbian delegates to begin organizing for a strong lesbian presence at the National IWY Conference in Houston, Texas this November. Several groups have already volunteered to raise funds to send a California lesbian contingent of 200 to support and lobby to make lesbianism a core issue in the IWY Commission's final report to Congress and the President. Organizers stress the need for a well organized campaign to achieve their goals. Interested dykes are urged to call the following numbers for details: Jean Crosby, at San Francisco Women's Centers (415) 826-0031, Jeri Delno in San Diego at the Gay Community Service Center, Jeanne Cordova at *The Lesbian Tide* in L.A.

Alix Dobkin and Liza Cowan

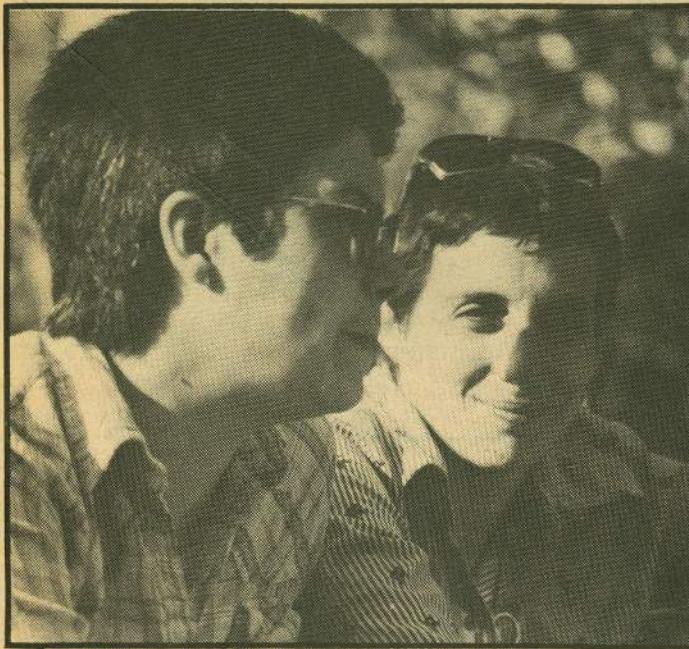


Photo by Ann Latchford

Liza Cowan of DYKE magazine (left) and Alix Dobkin of Women's Wax Works (right) tour country with music and controversial politics.

by Majoie Canton & Rogi A. Rubyfruit

Alix Dobkin, lesbian vocalist musician most widely known for her albums *Lavender Jane Loves Women* and *Living With Lesbians*, and Liza Cowan, co-editor of *Dyke* magazine, are also separatists and very controversial women.

The cover of *Living With Lesbians*, which depicts somber looking, roughly clad women standing in a field with farming tools, received such negative reaction that Alix has decided to change it.

Alix: The album has not done as well as I expected. We've heard that women feel the cover is hostile and we've received some offensive comments about how we look. I think women are intimidated by the picture because it is so strong. Actually, that's what I like about it! I'm also going to change it because I've had a big fight with two of the women on the cover and I don't want them on it anymore.

Cowan and Dobkin live on a small farm in New York which is financed partially by a trust fund of Liza's. This inheritance has been almost as much a topic of discussion as their politics.

Liza: I would like to see Lesbians stop attacking me because I have money. We heard a rumor some woman said any woman who has control of more than \$10,000 is immoral! I feel bad that some women feel we can't all begin to learn to take charge of money and build a community. Or that we don't deserve what money can buy. We deserve to have things that are really good and fine. We deserve to spend money on each other. We don't have to live in little holes and survive on welfare. What's politically correct about college educated women going on welfare? It's wrong to have money even if you work 60 hours a week? If women don't want to have money, I don't really care. No! I do care. It's their choice

on Money, Motherhood, and Mutes

to make, but I feel women need to learn how to deal with money. We can't just say, 'Well, I live in Matriarchiville.' There's no such place.

Alix: I grew up worrying about money and I understand how difficult it is to get a job. I know what frame of mind that can put you in, how discouraging it is. But being poverty stricken seems to have been exaggerated into some kind of holy purpose... as though somehow that's going to make you less responsible for the exploitation in the world. As if we're responsible!

Giving Up a Daughter

Most of us have lost more than one night's sleep grappling with personal, as well as political, priorities. Alix probably has also as her daughter, Adrian, now lives with her father.

Alix: The three of us, Liza, Adrian, and myself, were fighting all the time. Adrian was not happy. She didn't like the school in the country which was backward. She objected to the pressure of people saying, 'Your mother looks like a boy.' We knew it was really tough on her. Plus, with my work I really didn't have the time she needed and demanded. She lives with her father in Greenwich Village in New York now, and she's going to a good school.

Her father was becoming the great hero. He'd sweep down on weekends and pick her up and thrills... he was Prince Charming. We were the heavies, the day to day fact. *Brady Bunch* was her favorite TV show. Still is.

Liza: She was really identified with her father, really straight identified. 'My daddy never spanks me,' she'd say. Of course not, he was only seeing her for two days a month. All she knew was living with lesbians. She didn't know what it was like living with men, so she didn't understand our feelings. Living with her father isn't going to kill her, she's tough.

Alix: Nobody raised us as dykes! She's been through a lot and she's learned a lot. She's much butchier than she used to be. I had all these fantasies when we moved. I was going to raise my daughter in the country, go barefoot through the fields. I loved it. I still like going for walks with her and picking berries. Liza: You can only pick berries so many minutes out

of the year.

Can't Give Up Being Jews

Liza and Alix were street urchins raised in New York City. So moving to their farm a few years ago brought unexpected problems.

Liza: Everybody around us is Christian. In the city I thought everybody was Jewish. When people out here began saying, 'Merry Christmas!', I said, 'Please, I'm not Christian!' I began to *feel* Jewish. We talked about it with Jewish friends and realized that though some lesbians say they gave up being Christian, we can't give up being Jews.

Alix: I have no identification with the Jewish religion. But Judaism is a culture as well as a religion, Jews are a separate surviving race. There is a lot of wisdom and a rich culture.

Liza: Lots of women, even Jews, who are into feminist spirituality wear the pentacle with five points. I'll say, 'Why don't you wear the Jewish star?' They answer the Jewish religion is so patriarchal. To me it feels like they're ready to dismiss all of our heritage.

Alix: There are a lot of good lessons for lesbians who are Jews. Not being assimilated is one. Don't categorize Jews as white or WASP. The Nazis certainly don't.

Some of our best friends are WASPS!

Liza: Someone will say something about relating to Third World women. I say, 'I'm relating to Jews.' They go, 'Yuck. You pushy Jewish girl. That doesn't count!'

Alix: Anti-semitism exists in the women's movement just because it's so institutionalized. It's subtle.

Separatism Is Constant Vigilance

Alix Dobkin and Liza Cowan personify a feminist commitment to Lesbian Separatism. *DYKE* magazine has an exclusive commitment to lesbian writers who deal with subjects from a lesbian perspective. Alix's two recordings document the struggle of one woman and many women coming to a separatist understanding.

Liza: Many Lesbians who live their lives only relating to women don't call themselves separatists, but they never deal with men. Yet, because we have labelled ourselves 'separatists,' they get angry at us for living essentially the same kind of life.

Alix: I hesitate to call myself a separatist now because of all the forms of separation that I've heard that I can't agree with, and because of all the women I know who identify themselves 'separatist' that I

would never have called separatists.

Liza: When I separated my men's books from my women's books on my bookcase, it was a clarifying act of separation to realize that men and women are different, and that women are entitled to women's space. Separatism is not saying that you have to go out and kill every man that you see. It's saying we want to be with women.

It's also a recognition that men destroy women. Separatism means a constant vigilance. When you deal with men, or television, or any of the input you see in your life, you put on your filter, and analyze what is happening around you. Separatism is not so much the action that you have to take; it's the frame of reference from which you approach life.

When Alix performs, she performs *only* for women. If Lesbian Nation existed today, Liza and Alix would be living in it. But with the Women's Movement in a pre-separatist state, Liza and Alix are catching a lot of flack.

Asking Straight Women To Leave

Liza: I don't mind getting in trouble, but it can be very draining.

Alix: I think it's more important to stir up some issues and get people thinking even though I don't like people being mad at me because it really makes me feel bad.

I also make mistakes in public. In my song "My Lesbian Wars" I sing a lyric "We don't have to be friends, we can work it out together." I don't want to sing it for straight women, so I used to save it for the end of concerts and ask the straight women to leave. I tried to do it nicely, but it was too difficult and complicated. I got a petition and many objections to my doing this, so I have stopped asking them to leave.

"Men Always Have Their Defenders"

Alix has defined her politics and she sticks with them. Women who attend her concerts or listen to her music should know they will be relating to what she

Continued on page 39



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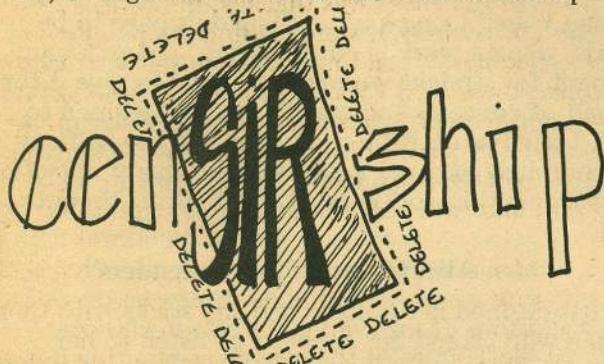
— NEWS CURRENTS —

Feminists Presses Barred From Prisons

The National Gay Task Force, joined by a federal prisoner and three publications (*Off Our Backs*, *Gay Community News* and *Join Hands*) which have been banned from U.S. Prisons, filed suit in May in the U.S. District Court for the District of Columbia against Norman A. Carlson in his official capacity as Director of the Federal Bureau of Prisons.

The basis of the suit is a regulation issued by Carlson in December of 1976 barring all federal prisoners from access to publications which "advocate or support homosexuality," including NGTF's monthly newsletter, *It's Time*. Carlson's rationale for the regulation has been that it is necessary for the "security, discipline and good order" of the prison system since "publications which call attention or identify inmates who accept homosexuality can be detrimental to their safety as well as the safety of others."

Earlier this year, Carlson tried to ban communist, black and other progressive literature from federal prisons, only to be stopped by the U.S. Court in Atlanta, Georgia in *Blue vs. Carlson*. The court up-



held the prisoner's rights to receive this type of literature and ordered the Bureau of Prisons to issue a new policy to this effect.

In this suit, filed on behalf of NGTF and the other plaintiffs by the Lambda Legal Defense and Education Fund, Inc., it is charged that the denial of access to materials relating to homosexuality constitutes an unwarranted abridgement of both prisoners' and publishers' First Amendment rights to freedom of speech and association; violates a Bureau of Prisons regulation which states that a decision to bar a publication "should not be based solely on its religious, philosophical, political, social, or sexual views"; violates the Federal Administrative Procedure Act, since no opportunity for public comment was provided prior to issuance; and is an arbitrary and capricious ruling violative of the Fifth Amendment right to due process.

Attorneys for Lambda are E. Carrington Boggan, Margo Karle, and Barbara Levy of New York, and Nan D. Hunter of Washington D.C.

Meanwhile, prison officials in Marion, Illinois, with the backing of the local Junior Chamber of Commerce, saw it fit to show Snuff to prisoners there this winter.

Dohrn Denounces Weather Underground

(Reprinted from *Hera*, Spring 1977)

HERA feels that the words and actions of the Weather Underground have been distorted in the straight media. Specifically, reports that Bernadine Dohrn and other members of the WUO have been negotiating surrender with the U.S. government have been recently published. We reprint the following article, an edited transcript of a tape by Bernadine Dohrn, in order that this woman may speak for herself.

This is Bernadine Dohrn.

I am making this tape to acknowledge, repudiate and denounce the counter-revolutionary politics and direction of the WUO. Immediately during and after the publication of *Prairie Fire*, the Central Committee went back on the anti-imperialist line of *Prairie Fire* and aggressively opposed it. We led the entire organization to abandon the principles of anti-imperialism, liquidated the Black nation and the leading role of national liberation struggles, and heightened our attacks on the women's movement.

I repudiate and denounce the Central Committee of the WUO, myself included, who bear particular responsibility for the criminal consequences of having led the WUO into full-blown opportunism. I am speaking for myself alone; I no longer speak for the rest of the Central Committee—Bill Ayers, Jeff Jones, Celia Sojourn, Joe Reed. Nor do I speak for the old organization.

This statement is a product of criticism and struggle carried out with me by the Revolutionary Committee and other comrades.

The split in the WUO is real. To the extent that the old organization exists, it continues to maintain counter-revolution and remains a threat to revolutionary anti-imperialist politics and organization. No member of the central committee nor any former member who promotes the continuation of the WUO has overturned their wrong line or speaks for revolution.

I recognize that it will take a long time and tremendous struggle to overturn the world view from which my politics and leadership have come since the reversal of *Prairie Fire*. I am making this tape to acknowledge the seriousness of the crimes carried out by the WUO and myself, to be of help to revolutionaries engaged in the struggle against opportunism and US Imperialism.

In this spirit, I would like to say to all Third World comrades and organizations we have known and related to, that all ties and relationships with the old organization are formally dissolved. Anyone from the WUO who attempts to maintain these formal relationships is doing so on the basis of white and male supremacy and is in opposition to revolution.

Door Closed To Women Fugitives

The Weather Underground Organization refused to seek out or recruit revolutionary women fugitives. We characterized these women as anti-men, anti-communist, anti-Marxist-Leninist. Actually, the central committee feared their effect on women in the organization and was threatened by their criticisms of central committee leadership for male supremacy. We attacked and leafleted a tentative proposal for a women's underground to carry out an anti-imperialist and revolutionary feminist armed struggle. This is another example of using the solidarity relationships to keep control of the weapons — keeping them out of the hands of revolutionary women as well as national liberation movements.

While denying support to Third World Liberation, to revolutionary armed struggle forces, and to revolutionary women fugitives, we used resources and cadre's efforts to support opportunist and bourgeois men fugitives. The most glaring example of this is our support in the form of time, money, cadre, of Abby Hoffman, a relationship which produced media attention to us, through the articles in New Times and his TV program.

For seven years I have upheld a politics which is male supremacist and opposed the struggle of women for liberation. I have attacked the women's movement as bourgeois, separatist, anti-communist, divisive, anti-Third World. . .



In line and practice, I have given support to the continuing oppression, super-exploitation, violence, brutality, contempt, humiliation and suppression of women. Throughout this period we consolidated an anti-gay line which blamed gay people for the bourgeois aspects of the gay liberation movement, characterized gay liberation as right-wing and failed to struggle against anti-gay ideas and practices.

In 1974, we set out to destroy the women's movement. Using the cover of PRAIRIE FIRE to justify ourselves, and our widespread influence over the movement, we had a great effect on boosting male-supremacy and defeating the struggle against it.

By the summer of 1975, the attack on the women's movement and feminist politics was naked and bitter. I led the attack on cadre's work in women's unions, arguing that all women cadre should leave these organizations for work-place organizing of women. I opposed the political struggle of women and glorified the purely economic struggle. "Our Class Stand" never mentions women except to pat ourselves on the back for our great record. This attack on women and the women's movement was carried out in a

very personal way against women most identified with the women's movement. The consequences were the collapse of several women's organizations, and the withdrawal of anti-imperialist women from women's political work. It resulted in taking women out of anti-rape work and the defense of Third World women like Joann Little, Inez Garcia, and Yvonne Wanrow. It meant an end to women's health care projects, abortion and anti-sterilization work, and work with women prisoners.

"Women's Question Is A Class Question," written by Celia Sojourn consolidated these crimes and openly attacked the women's movement. It justified all the male supremacy of the left and blamed it on the bourgeois women's movement. It crystallized the opportunist and purely economist analysis of women.

Why did we do this? I don't really know. We followed the classic path of white so-called revolutionaries who sold out the revolution. For me to understand this requires much more study and struggle. What I do know is that by standing on my anti-imperialist record in a self-satisfied way and self-justifying way, by assuming that I was beyond white privilege or allying with male privilege because I understood it — I prepared and led the way for a totally opportunist direction which infected all our work and betrayed revolutionary principles.

Our view of ourselves was that we, the central committee of the WUO, were leading the revolution. We developed a political line that opposed the leading role of Black and Third World national liberation struggles and women. We sought therefore to oppose, control or destroy who disagreed with us: to control the Third World groups, destroy the women's movement, and to achieve hegemony of the WUO on the left.

The aim of the WUO was nothing less than to establish itself, with its white and male supremacist politics, as the leadership of the whole U.S. revolutionary movement. Jeff Jones of the central committee initiated and led this strategy and the events I'm referring to.

The culmination of this strategy was to be INVERSION, the word we used to describe surfacing the entire organization. Along with the attempt to control the Hard Times Conference, we had counted on the movie and the establishment of a legal apparatus to implement this strategy of INVERSION.

Because the central committee has not yet overturned its wrong line, and Jeff Jones is still actively pursuing the opportunist line and direction, I cannot say this plan has been stopped.

INVERSION sums up the total negation of the original principles which founded the WUO — support for national liberation movements and armed struggle.

For more information concerning the politics of the WUO, write c/o POB 411, Times Plaza Station, Brooklyn, NY 11217 and POB 40614, Station C, San Francisco, CA 94110.

Further readings on the WUO and the document can be found in: the Feb. 3, 1977 issue of Takeover (Madison, Wisc.) and Yipster Times (March-April 1977), "Weather Underground Blows Self Up" by Nancy Borman.

Newscurrents

One Million Dollars For Gay Rights

From the National Gay Task Force

We have examined the reasons for the defeat for human rights in Dade County, Florida, and have reached the following conclusion: The majority of voters did not understand the discrimination gay people actually experience, and did not see the issue in terms of civil rights. Rather, their votes were based on their emotional attitudes towards lesbians and gay men and their views on the status of homosexuality in society.

While we continue to believe that these attitudes are not appropriate reasons to deny legal protection against discrimination in jobs, housing, and public accommodations to any group of citizens in a pluralistic society, we nonetheless agree that these attitudes are the central issues which must be faced by the American public with reference to homosexuality. And we hereby declare that we accept the challenge.

To this end we announce our immediate plans to embark on a nationwide educational project, the "We Are Your Children" Campaign for Human Rights.

We will show the American public who we really are, and that we are not afraid of the truth.

To finance this educational project, and its ongoing political activities, the National Gay Task Force is embarking immediately on a \$1,000,000 membership and fundraising campaign. In addition to staging major benefits, which will be announced as soon as plans are firm, NGTF has set up a 12-hour-a-day "hot line" at its offices to receive pledges of funds. By calling the hot-line number, (212) 741-1010, concerned citizens will also be able to receive information about their local or professional gay-rights organizations, and how they may contribute to these groups.

What You Can Do

Over the past week, since our defeat in Dade County, we have been heartened and encouraged by thousands of calls and letters from gay and non-gay individuals asking what they can do.

In the wake of the repeal of civil-rights legislation by the voters in Miami, the first question which we have been asked by members of the press is, "What are you going to do right now?" Our answer is that we intend to mobilize the lesbian and gay community in America and its non-gay supporters, and ask each American who cares about human rights to "Stand Up and Be Counted" by taking three immediate steps:

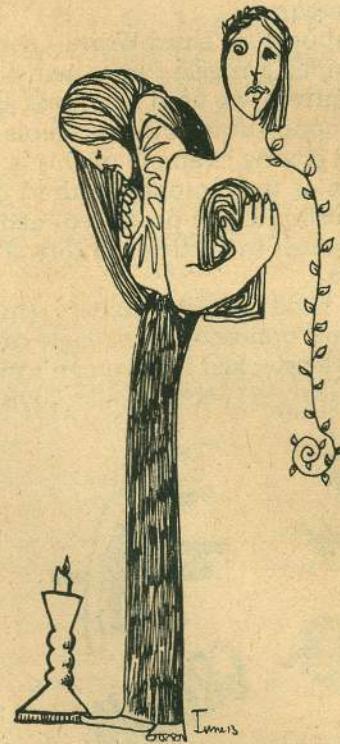
1. Sign and help to circulate petitions containing a "Declaration in Support of Human Rights for Twenty Million American Citizens." These petitions will be collected by NGTF and will be forwarded to the President of the United States, with copies to all members of the Congress and to members of the legislatures of all 50 states.

2. Write a personal letter to the President and to the Governor of their state, asking them to speak out immediately in opposition to prejudice and discrimi-

nation, and in support of legislation to protect the civil rights of lesbians and gay men.

3. Join and assist in a nationwide voter-registration campaign to put the elected officials of this country on notice that gay people and their supporters constitute a strong, united, and watchful segment of the electorate which cannot be ignored.

Contact: Ginny Vida
NGTF Media Director
80 Fifth Avenue
New York, NY 10011
(212) 741-1010



Cavanagh

NEW EVIDENCE IN WITCH TRIAL

On January 5, 1975 the owner of a San Pedro, California occult shop was issued a business license. The business was tarot card reading. A month later, Feb. 10, Z Budapest, high priestess and founder of the Sisterhood of the Wicca, was arrested for reading tarot cards. Z was convicted and put on probation two months later for breaking the Los Angeles City statute prohibiting tarot card reading. In light of this new evidence Z's attorney, Marge Buckley has filed another petition for a writ of Habeas Corpus. If the petition is approved Z will be released from her probationary status.

After learning of the legal status of the San Pedro case, Janet Roslund, a co-worker of Z's at the Feminist Wicca, went to City Hall and applied for a similar license. For \$30.00 she was granted a Business and Professional Occupations License even though she listed her profession as "Tarot card reading." L.A. City Hall is apparently speaking out of two sides of its bureaucratic mouth and harrassing feminists in the meantime.

N.O.W. President Swept In, SWP Dusted Out



Newly elected NOW officers give the ERA salute. L. to R. Martha Buck, Administrative Vice President; Arlie Scott, Action Vice President; Ellie Smeal, President; Eve Norman, Treasurer and Sandy Roth, Secretary.

by Kathy Plowmin

Recently elected Eleanor Marie Cutri Smeal became the first paid president of the National Organization for Women at the organization's national conference in Detroit in April. Described as a "totally dedicated" and full time N.O.W. worker for many years, Smeal represents the middle-class homemakers in contrast to retiring president Karen DeCrow, an activist attorney. Winning the presidency by a decisive 90% vote, Smeal's "growth plank" calls for a homemakers task force to initiate a homemakers bill of rights. Other priorities include a permanent Committee of Minority Women, a special committee on Child Sexual Abuses, support for homosexual rights and lesbian child custody and a boycott of Florida oranges because of that state's failure to ratify the ERA.

KINSEY FIGURE VERIFIES 20 MILLION GAYS

Bloomington, IN — "It is quite evident that when one speaks of homosexuality, one is talking about something which involves millions, not thousands, of U.S. citizens," according to the director of the Institute for Sex Research here.

NGTF sought an opinion from Paul Gebhard, who now heads the Indiana University-based sex survey organization begun 30 years ago by Dr. Alfred Kinsey.

Gebhard's memorandum was part of the documentation presented by an NGTF delegation which conferred with Carter administration aides.

"The letter provides documentation and substantiation of gay movement claims to a population of 20 million predominantly gay people in the U.S."

The presence of a caucus, comprised of mostly Socialist Worker Party members, sparked the passage of a motion to "protest attempts of the Socialist Worker Party to use N.O.W. as a vehicle to place before the public an agenda of their organization." The caucus had submitted a proposal "defending Women's Rights in the Second Decade" which called for "rallies, picket lines and educational conferences" to bring "masses of women into action" and for a national demonstration in the fall. The resolution, aimed at mobilizing minority and working class wimmin was defeated.

The proposal to set up a National ERA Strike Force and a committee appointed and headed by the newly elected N.O.W. president, Eleanor Smeal, was mandated. The Strike Force would be charged with planning overall strategy to win the ERA.

said NGTF media director Ginny Vida.

"It will also be used as part of a petition for change in rulemaking to the Federal Communications Commission," Vida said.

The FCC has recently issued an opinion that gays are not a significant element in all local communities and therefore need not be included in the list of population segments which must be specifically served — and their input measured — by broadcasters seeking license renewals.

The most recent data from the Institute, Gebhard explained, measures only overt homosexual experience, excluding psychological preferences and eliminating the responses of persons known to be members of homosexual organizations.

Continued on page 39

Short Currents

SWEET REVENGE

National media has not picked up on it yet, but dozens of rapists have been cut up, castrated, beaten up and possibly bumped off by squads of female terrorists who get their names from victims, court records and police reports. Police in several California cities are puzzled by the numerous instances of men checking into hospitals with broken bones and bad bruises who claim they do not know who their assailants were and are unspecific about their attackers gender. One source on the feminist grapevine says that one underground rape squad operating in the Sacramento area castrated one rapist per month throughout 1974, in each case dumping the man on the steps of a medical center after cutting off his testicles and dressing the wounds with bandaids. Four of them reportedly committed suicide.

Still another recidivist found himself surrounded by a band of women who broke into his home and just stood there for six hours until he fell on the floor twitching with terror.



WOMEN'S PATROL OUSTS BEATERS

An action built on the theme of Violence Against Women was described and enthusiastically received. The group "Fan-Shen", part of a women's center in Neu-Isenburg, a small town near Frankfurt, have developed an offensive strategy against wife-beaters, and have been successful five times. The woman calls the center and a group of women come out to occupy the house. The husband comes home, sees the group, and, until he moves out, must continually deal with the presence of one or two extra women on guard as guests of his wife. The goal is to throw the wife-beater out, leaving the house to the woman, rather than provide a shelter for battered wives. The women who reported on this action said that this strategy would probably work best in small towns.

N.Y. GAYS SUE EDISON

A lawsuit served June 9, 1977 charges Consolidated Edison Company of New York, Inc. with practicing discrimination against gay people in violation of Section 65 of the Public Service Law.

The complaint against the utility company was served by Lambda Legal Defense & Education Fund, Inc., a not-for-profit, tax-exempt corporation created

in 1973 to seek equality before the law for homosexuals. The lawsuit charges Con Ed with refusing to provide the same information to the public about Lambda that it supplies about other non-profit organizations. Con Edison supplies this information through its monthly "Customer News" which is mailed with the monthly bill to each of its customers.

An injunction, cost and disbursements are sought.

For more information contact: William J. Thom, President, Lambda Legal Defense & Education Fund, Inc., (212) 758-1905.

VIDEO FESTIVAL — SUBMIT YOUR TAPES

The First Annual West Coast Women's Video Festival will be held in November in San Francisco. Women who wish their tapes shown should send them by August 15. Send ½" or ¾" tapes. Color will be accepted but black and white monitors will be used. Tapes may be on any subject. They may include men, but have women in production and direction. Send to Robin Citrin, 169 Purdue Ave., Berkeley, CA 94708.

ANTI-GAY TEACHERS BILL DUMPED

On June 15 the California Senate voted not to hear Senator Briggs' proposed legislation prohibiting gays from teaching. Briggs sought to introduce the inflammatory anti-gay law days after he returned from helping Bryant in Florida. The Senate has sent the measure to the Judiciary Committee where it must rest until at least 1979. In a related development Briggs announced his candidacy for the Calif. gubernatorial race (fall 1978). The *L.A. Times* commented they did not want to oppose his campaign but really "don't care who clobbers him." The hatchet job will probably be done by public homophobe Police Chief Ed Davis, another declared would-be governor whose campaign is expected to bring out heavy feminist and gay opposition.

*FOR LOS ANGELES INFORMATION ON GROUPS AND MEETINGS SEE COMMUNITY FOCUS

WANROW RETRIAL

Yvonne Wanrow, who in January successfully appealed her 1973 murder conviction for killing a man who broke into a house (threatening her and her children) will be re-tried for murder in Spokane, Washington on September 17. The January Washington Supreme Court decision, which overturned the conviction, included an affirmation of a woman's right to self-defense. Immediately afterward supporters of Wanrow launched a campaign to urge Spokane Prosecutor Donald C. Brockett and Washington Governor Dixie Lee Ray not to submit Wanrow to the ordeal of another trial. But Brockett, the original prosecutor, called the Court's decision "absurd," and re-filed 2nd degree murder and 1st degree assault charges.

Wanrow will be represented at her 2nd trial by women attorneys. She is still out on bond, but she reportedly needs \$20,000 for new legal expenses. Donations may be sent to The Center for Constitutional Rights, 853 Broadway, New York, NY 10003, and earmarked for the Wanrow Defense Fund.

Profile : Monique Wittig

Lover of Words and Women

by Pat Califia

“... the origin of language itself may be considered an act of authority emanating from those who dominate. Thus they say that they have said, this is such or such a thing, they have attached a particular word to an object or a fact and thereby consider themselves to have appropriated it. The women say, so doing the men have bawled shouted with all their might to reduce you to silence. The women say, the language you speak poisons your glottis tongue palate lips. They say, the language you speak is made up of words that are killing you. They say, the language you speak is made up of signs that rightly speaking designate what men have appropriated. Whatever they have not laid hands on, whatever they have not pounced on like many-eyed birds of prey, does not appear in the language you speak.”

“Les Guerillères,” Monique Wittig

We live in a time when the words used to describe women and our bodies are insults, synonyms for weakness. Feminists feel keenly the need to remake the language as we remake society. The names for the lesbian experience are also names for pathology, and the very concept of lesbianism does not exist in some women’s consciousness.

Monique Wittig is the creatrix of a new language, a language fit for the use of lesbians. Her peotic and fierce images of lesbians loving, fighting and creating with other lesbians have become well-known internationally.

Three of her books are available in English translations. The first to appear in the United States was “The Opoponax,” the story of a rebellious young woman in a Catholic girls’ school who singles out one of her comrades to court and draw into an alliance of love. The lesbian audience in the United States was pleasantly surprised to discover “Les Guerillères,” and even more surprised that a book with such a militant separatist message could find publication with Avon. Groups of Amazons are shown examining the world around them, creating their own culture, gathering their power and anger, and finally moving into battle. Some of them have devised new weapons patterned on the vulva. The end of the books shows them victorious, having won the “last war” — the battle to end male domination of women.

“Lesbians Are Not Women”

In the original version of “Les Guerillères,” the collective, plural, feminine pronoun “elles” is used to refer to the Amazons as a group. (The nearest English



Sandy Zeig (left), and Monique Wittig (right), French author of *The Lesbian Body*, are co-writing in San Francisco. equivalent of this pronoun would be “shes.”) In the English version, the phrase “the women” is substituted for “elles.” Wittig objects to the use of the word “woman” because of its derivation from the Anglo Saxon words for “wife” and “man.” She feels it refers to a class subjected to male domination — a group of slaves, really — and therefore does not define lesbians as women. She perceives lesbians as a group apart from women, free to exist in a culture of our own making and arrange our own lives as it best pleases us. In connection with this, she does not define the enemy of lesbians as the patriarchy per se, since a heterosexual matriarchy would also be oppressive to lesbians.

The most recent of Wittig’s works to appear in the United States is “The Lesbian Body.” Its setting is a chain of islands, each of which shelters a lesbian tribe with a unique set of customs and ceremonies. “The Lesbian Body” is the story of two lesbians who have chosen to love each other apart from the collective sensuality/sexuality of their tribe. Because of this, they are at various times mocked, separated, forced to flee, or ostracized. Their love survives every persecution until this persecution begins to seem a deliberate attempt to demonstrate the strength of their passion.

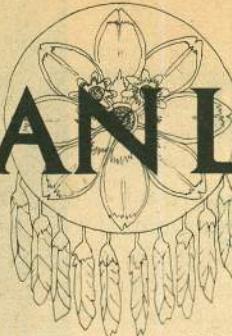
Every aspect of their desire is described in prose poems that cannot be readily separated into fantasy and fiction. The two lovers pursue, kidnap, devour, evade, resurrect, adore, destroy and explore one another. When they touch, they are liable to metamorphose into birds, fish, monsters. The legends of Odysseus, Archimedes, Isis and Osiris, are rewritten with lesbian lovers as the heroines. These exotic vignettes are interspersed with lists or chants of the names of the parts of the lesbian body.

Aside from these three books, Monique Wittig and Sandy Zeig have collaborated on “Brouillon pour un dictionnaire des amantes” (“Material for a Dictionary of the Companion Lovers”), a new book which has

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July/August · 19

CROW INDIAN LOVE STORY



by Cheri Lesh

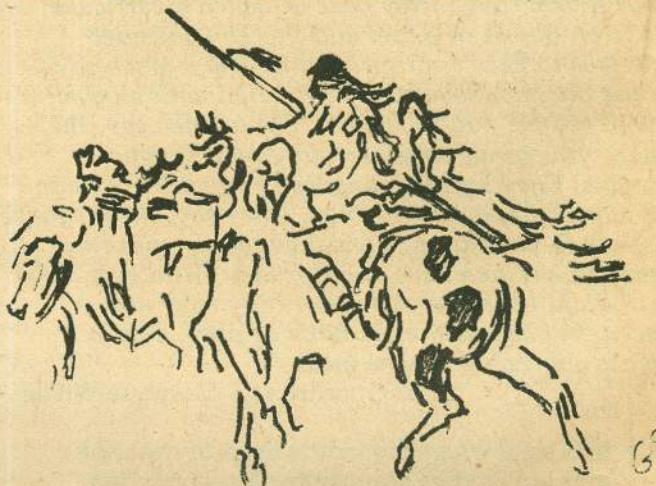
Author's note: This story is a fictional reconstruction of the lives of two Crow women who lived in the 19th century. I learned about these women from an account given to a historian by a Crow medicine-woman named Pretty-Shield.

Throughout my story I have tried to be as faithful as possible to the cultural values and perceptions of the Crow people. Crow women 100 years ago were not radical feminists. Homosexual relationships were sanctioned by many tribes, but only if one partner assumed the role of the opposite sex. Although my characters are thus portrayed as 'butch and femme,' within the context of those roles they are equal.

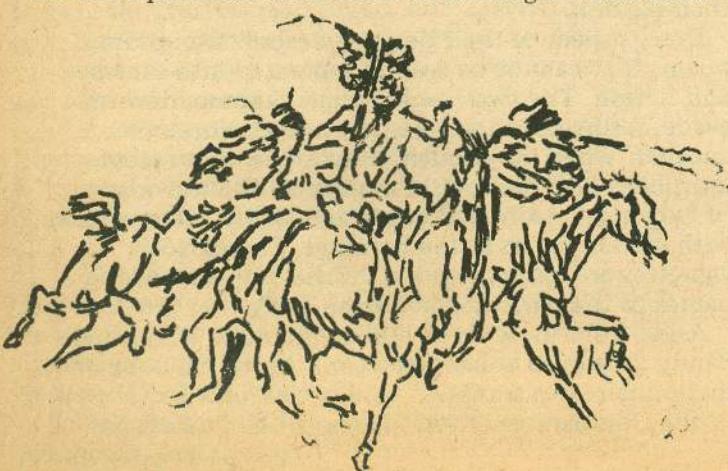
When Finds-them-and-kills-them found the gift that Other-magpie had brought her heart was as light as breath-feathers and her thoughts floated and changed like the summer clouds called many-shapes. It was a doeskin shirt, the sort that men wore for feasts and ceremonies. Finds-them-and-kills-them ran a slow finger over the collar of pheasant and hawk feathers, the moon-circle of elk teeth over the bosom, the soft flutter of fringe, three rows of glass beads, a band of purple, white and red in each row. The doeskin had been scraped and pounded and chewed until it was almost white, soft and smooth as a woman's breast. It was a shirt of several moons' work.

Finds-them-and-kills-them sat down fingering the garment. In the Crow tribe a woman's husband was chosen for her by her father. But if a woman had no father and no uncle to arrange the marriage, or if she had already been married once and wished to marry again, she could make her own choice. Crow women were shy and did not flirt openly; instead they would bring offerings of food to the tipi of the men they favored. A gift of clothing was far more personal; a shirt such as the one that Other-magpie had brought was the equivalent of an offer of marriage. Finds-them-

and kills-them thought of the gifts of food Other-magpie had brought over the past four moons; rabbit with an herb and berry sauce, buffalo tongues, pemmican in a beaded pouch, rich puppy stew. At first she thought the gifts were merely tokens of sympathy



from a wild woman to a strange one. Finds-them-and-kills-them lived by herself in a lodge at the far edge of the Crow camp and the other Crows said that she was not-a-man-not-a-woman. She looked like a man, and she could shoot both a gun and bow as well as a man. When the Crow went into battle, Finds-them-and-kills-them put on her war paint and mens' clothes and went with them. But as soon as the war party returned she would give her scalps to the other braves, wash off the paint and resume a woman's dress and duties. Finds-them-and-kills-them had led a dual life since she was fifteen. It was then that her mother Many-scalps, distressed that she did not menstruate and had no more breasts than a boy, suggested that her daughter go up to the mountains and ask Wind-Woman, giver of dreams, for a vision to explain her destiny. After fasting alone for four days with no sign, Finds-them-and-kills-them cut off her little finger and climbed to the crest of the mountain her people called Sun-circles. There, weak from the thin air and loss of blood, she lay down, and at last, out of the heat-shimmering air dancing in the tops of the pines, her vision came. A 'Person' (sprite, small deity) shaped like a woman but with eyes the color of faded sky and hair like a water-fall of sunlight appeared to her, and explained that she would be neither-a-man-nor-a-woman but she would have the wisdom of both and medicine more powerful than a chief. The Person also said that Finds-them-and-kills-them would grow a beard as a sign of distinction, setting her apart from other women and that unlike the men who plucked their hair and kept their faces smooth, she should keep her chin

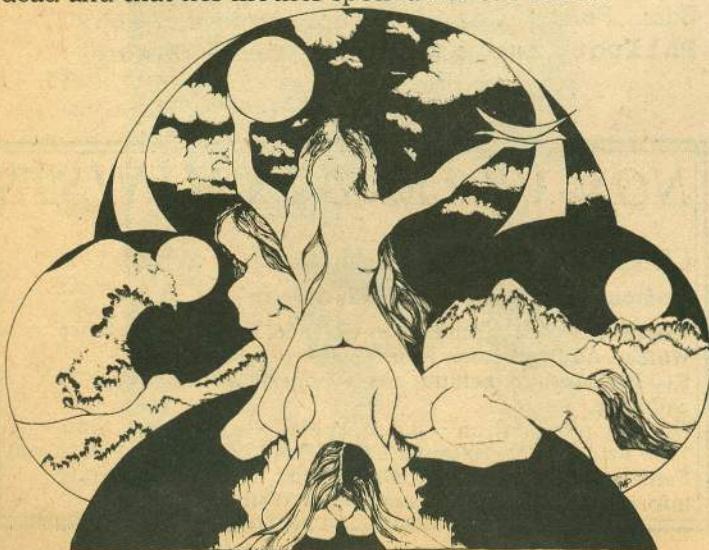


hair as a source of wisdom and strength. It happened, of course, as the Spirit said. Within two moons after Finds-them-and-kills-them returned from the mountain she had grown a tuft of hair on her chin like a Mountain Goat's beard, only darker. She moved out of her father's lodge into a tipi of her own, and within a year everyone knew that her medicine was the most powerful in the village. She helped with difficult births, cured snake bites and healed war wounds. At first her father and brothers brought her meat from the hunts but soon she had plenty of food, horses and furs from the families of those she helped. She even healed the Chief's son, He-who-slaughters-the-Lakota, of a terrible wound he got while killing a White Bear (grizzly). For this the Chief gave her one of his best horses, an appaloosa named Moon-dancer, and it was this horse which carried Finds-them-and-kills-them into battle singing her war song:

I am the long-legged owl
Which dwells in three places
Under, over, on top of the ground.
I strike with my talons
I strike with my talons
I strike with my talons
The enemy flees.

Finds-them-and-kills-them had taken the long-legged owl as her medicine animal, or totem because of a medicine dream. The long-legged owl lived in a burrow under the ground, like a prairie dog yet it could fly and strike like a hawk, or lurk in the brush like a snake. It was a creature living in three worlds yet seemingly belonging to none, like Finds-them-and-kills-them who walked equally in male, female and spirit worlds. But while she was free to participate in all aspects of tribal life, Finds-them-and-kills-them was really welcome in none: the others feared the combination of her strangeness, her courage, and her medicine. So she lived alone, for seven long years.

Other-magpie was an outcast of a different sort. No one doubted that Other-magpie was a woman. She was very pretty and very wild. It was said that the trouble was that all her older male relatives were dead and that her mother spoiled her too much.



Reprinted from *Woman's Spirit*

Whatever the cause, Other-magpie refused to marry, and stayed with other women's husbands, as the mood pleased her. When she was nineteen she left the tribe and lived in the mountains with the white trapper the Crows called Likes-beaver-skins. After a year she came back to the Spring Buffalo grounds, riding a fine black horse and leading a spotted pony loaded with furs, two rifles, ammunition, and an axe. She offered no explanation and Likes-beaver-skins never came to trade or smoke with the Crow after that. None of the other Crow women liked Other-magpie, but she was so pretty that there were still several braves who would have willingly taken her into their lodge. But Other-magpie scorned their offers and lived with her old mother and grandmother. Her only real friends were her younger brother Standing Pine and his woman Feather Rock. And now, Finds-them-and-kills-them.

So it was natural that Finds-them-and-kills-them interpreted Other-magpie's advances as those of a woman alone and lonely for companionship. Later, when Other-magpie came everyday with questions about different healing ceremonies, and accompanied Finds-them-and-kills-them when she went herb gathering, she thought that perhaps Other-magpie was attracted to her power, and came to her because she was seeking knowledge. Finds-them-and-kills-them willingly taught her those things which could be taught; how to recognize, gather, and prepare the herbs which brought medicine dreams, drew out poison or infection, or brought on childbirth.

All these thoughts went through the Medicine-woman's head much faster than it takes to speak of them. She sprinkled a little sweet grass, or sage on some hot coals to spread a good smell through her lodge. Then she took off her old shirt and slipped the new one on. The softness of it made her feel dizzy, thinking of Other-magpie's soft dark eyes, of the full moon softness of her breasts. Finds-them-and-kills-them walked out of her tipi into the sunlight. Two laughing girls had hitched a small travois up to a dog and had him dragging their dolls in an imaginary trek across the plains. One of the girls had light, fluffy hair, almost the color of dust. Other-magpie's hair was light like that too, always tangled and unkempt, puffing out from unraveled braids. Sometimes she did not braid it at all and it flew around her like a horse's mane, making the other women talk bad about her and look away when she came near. Secretly, Finds-them-and-kills-them had always liked that wildness.

She came to the stream called Warm Water and crossed over it into the woods. It was the Moon of the Red Grass Appearing (April) and with the red grass came a red flower the Indians called Fire-flower. It was called after fire partly because of its bright color, and partly because it was used as a love charm. Touching the blossom lightly all over the body would make a woman irresistible to the one she loved. By talking to a Fire-flower and then sleeping with it close to the heart, one could have dreams revealing whether or not a love was true. She soon found what she was seeking, but she did not pick it. She knelt by the plant and dug a small hole to the east of it. In the hole she

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editorial

It hardly needs to be said that Anita Bryant, Phyllis Shafley, and particularly their right wing backers pose a clear and present danger to the human and civil rights of women, minorities, lesbians, gays, and liberal thought in this country. In this issue we have written extensively of the national mobilization of feminists and gays against this new offensive by the right. We strongly urge our readers to personally **TAKE ACTION**. We must organize immediately to stop any national anti-gay wave. We must remain on the offensive. As one gay lobbyist said recently, "The gay movement began and has been successful because we are on the offensive. We can't run around trying to block the opposition from passing anti-gay legislation, we must be there first demanding our rights."

Our recommendations include:

1. Join the organization of your choice (see stories and Community Focus for names and meeting times).
2. Get your closet friends and family, yes — your parents, to write their elected officials (any official will do for now) stating their disagreement with Dade County's denial of civil rights to a minority population.
3. Get out your check book and contribute to the organization and project of your choice.
4. Call your local politicians and ask them what they intend to do about gay rights. If they answer 'you're crazy,' that's fine — we've made our point.
5. BOYCOTT all Florida Citrus products. Bryant is employed by the Citrus Growers Association and is using her position as their employee to speak out against gays. (see related story).
6. Go to workshops and meetings which have information and explore the politics of who our real enemy (behind Bryant) is and how we can most effectively fight right wing ideology in America.

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7. Don't fight. If you don't like one organization, don't wreck it — go make another. We have no time to waste fighting each other.
8. We can't afford any more losses, make strategies to win.
9. When and where necessary be creative about small acts with highly public appeal and/or media attention getters. Gays are "news" these days, so let's take advantage of it.
10. Get registered to vote. When the shit comes down in your city — radical dialogue isn't going to be enough.
11. Adopt clear goals in organizing. Many women, gays and straights are very confused about what our movement wants. Spell out what you want.
12. Think BIG.
13. Spend more time talking with straight allies than talking to your best friend. She is already on our side.
14. Share schemes! Readers with ideas are urged to write us so we can share the strengths of your cities with others.

WHO WE ARE

The Lesbian Tide is a feminist lesbian publication financially supported by the community it serves. It is published by Tide Publications, and receives its political direction from The Editorial and Political Collective. We are produced by the pride and energies of a staff who are committed to one or more specific departments within the magazine. The staff is continually open to women who wish to become involved in journalism and communications or who see media as a vehicle for activism. The E&P Collective is open to staff members who have been with the magazine for six months and share a radical feminist perspective.

STAFF

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Production Crew (this issue): Barbara Gehrke, Shirl Buss, Penny Cozad, Jeanne Cordova, Kathy Philpott, Sharon McDonald, Melissa Moseley

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letters

Sex Survey...

Tide Readers,

Many thanks to you who have already filled out and send in our lesbian sexuality and lifestyle survey, printed in the May/June issue. If you haven't, there's still time to do so. Don't forget, however, to mail the completed questionnaires to: SURVEY, Box 98, Orange, MA 01364. Also feel free to write to us for additional questionnaires, but place any orders in an envelope separate from the one with your answers to ensure your anonymity. Specify number and gender, as we also have a gay male survey. (Are some of your best friends gay men? Get them in on this!)

Through our efforts in the *Tide*, other publications, and over 40,000 direct mailings, we already have over 400 responses, and expect to have several thousand before we put together the answers. We have gotten hundreds of letters saying that the respondents learned a lot about themselves, did a lot of thinking about the questions, and very often for the first time started speaking with other women (or even their lovers) about sex. And that's the point of this survey. The ensuing book will be a forum in which we can talk with one another about the concerns of our lives without the interference of social scientists and psychiatrists who have some ax to grind. We have suffered and are still suffering from invisibility, and many of us suffer from isolation (we have reached women in every state plus Puerto Rico and Canada). This book will be an attempt to break down some of that isolation and find out who we are. Lesbian material will not be falsely correlated with gay male material. Sexual material will be in separate chapters and/or identified as lesbian or gay male at all times.

This book will primarily consist of excerpts from

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the long answers in Part II, so we encourage you to answer at least *one* of the questions (remember that you don't have to answer all of them or you can even write only a few lines if you want to). I also encourage readers of the *Tide* to send any feedback to our address. Remember to send anything regarding this survey directly to us, not to the *Tide*. The address is:

Survey, Box 98, Orange, Mass 01364

Karla Jay

NO JOBS, NO MONEY, NO CHOICES

Dear Tide,

It is very exciting to us seeing more younger women under 21 attending concerts, workshops, and events within the women's community. But as young lesbian women, actively involved in the Los Angeles women's community, we are hurt and offended to see so-called feminists practicing ageism.

Lesbians-In-the-Feminist-Effort has recently come to our attention. Their ad which was in the program for Cris Williamson's April Women on Wheels concert included a statement which read, "All those 18 and older welcome." The statement greatly angered and upset us. As Younger lesbians we are often appalled by the misconceptions frequently associated with younger women. This supposedly lesbian feminist organization is totally unaware of the oppression of younger women.

We are already struggling with blatant job discrimination, legal exclusion from bars, little consciousness, etc. For a woman under 18 it is difficult to find a job and therefore nearly impossible to gain the exper-

Continued on page 24

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LETTERS

Continued from page 23

ience many jobs require. Employers assume that younger women are incapable of doing even the most menial work. The law does not require employers to pay minors minimum wage. Therefore, we are forced to live with parents or to try subsisting on extremely minimal incomes. No job, no experience, no money, no choices.

Even within the feminist community oppressive, condescending attitudes prevail. Even feminists assume that because we have lived fewer years our experiences and perceptions are invalid and we are not taken seriously. If we are political or idealistic we are told that we will "grow out of it" or become less radical as we grow older.

Being a lesbian in high school is even more difficult. Many lesbians drop out soon after coming out and feel the pain of that experience is difficult to discuss.

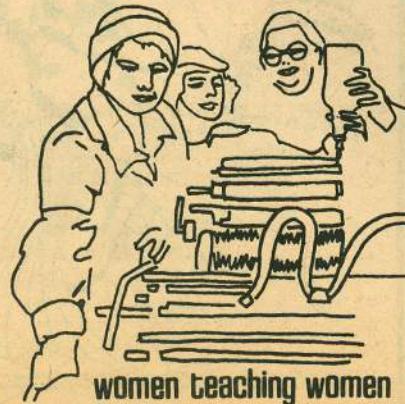
Our oppression as younger lesbians is intensified because we are lesbians. Few women have to justify being lesbians as much as a younger woman. We are told that we are too young to make decisions about our sexuality, and that we are just in a "growing up phase." Our lover relationships are looked upon as being shallow and invalid. We are told that we are being "corrupted" or badly "influenced" when we make choices about our sexuality and our lifestyle as if younger women cannot make valid, intelligent choices. The lovers of younger women have to deal with moral accusations and the potential legal consequences of "contributing to the delinquency of a minor." Even within the women's community many women feel that it is morally wrong to be lovers with a woman who is under 18.

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Peggy Autin, reprinted from FPS: a magazine of young people's liberation

As younger lesbians it is hardest to deal with our legal position. The consenting adults act which legalized homosexuality among people 18 and older became law as of January 1976 in California. Lesbians are still hassled and harassed. Lesbians who are under 18, totally unprotected by the law, are a perfect target for harassment.

The exclusion of younger women weakens the entire movement. Being oppressed by our "sisters" is especially painful and destructive.

In Struggle,
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(Younger Lesbians United)
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CONCEIVING LITTLE WOMEN

Dear Sisters,

I like your level of political analysis, it is not as unnecessarily intellectual as other publications. I am glad to see that at least some women can discuss issues like sado-masochism intelligently without getting hysterical.

I would also be interested in seeing an article or any source of information increasing the chances of conceiving female children. I remember seeing information about 3 years ago concerning diet, douches, and monthly timing. I know several lesbians contemplating motherhood who could use this information. Also, how are lesbians dealing with male children in their communities?

Thank you very much

Sioux Sawyer

(Editorial Note: Probably the most informative article published concerning parthenogenesis and other ways to ensure female children is the excellent article by Laurel, Radical Reproduction: X Without Y, republished in The Lesbian Reader. Laurel gives a comprehensive bibliography at the end of her article for those who wish to delve further. You may buy this book at your local feminist bookstore or order from: Amazon Press, 395 60th St., Oakland, California 94618 (\$4.50).

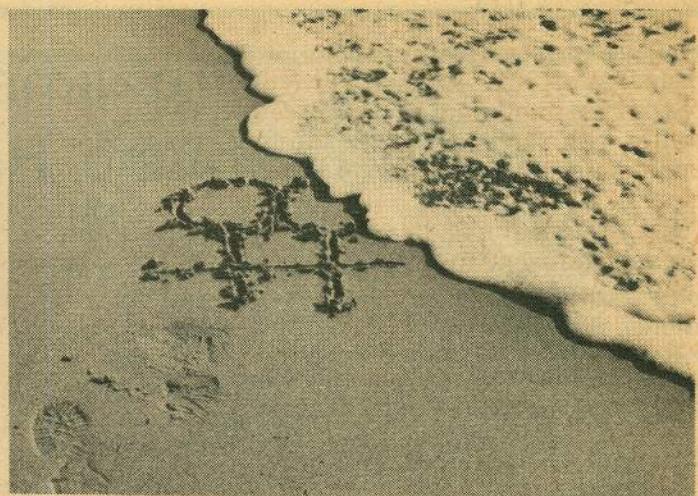
OUR RISING TIDE

Dear Women,

This morning — a lazy, sunny, springtime morning — I sat with a cup of tea and *The Lesbian Tide* in front of me on the table. As I stared at the cover, the words "written by and for the rising tide of women today" floated through my mind. I began to visualize the imagery that this phrase evoked — growing numbers of free, strong women, each a part of the whole — shoulder to shoulder, forming a rising tide. This image so pleased me that it brought to mind thoughts of the ancient Goddess in Her aspect as The Sea, our primeval Mother. I thought about the current concepts of evolution which reveal that it was from the sea that *all* life emerged.

Though the worship of a supreme female deity is often associated with the moon, two of the areas in which written evidence of the ancient Goddess occurs refer to Her as The Sea. One of the oldest written descriptions ever discovered is from the land of Sumer (present day southern Iraq). This particular fragment, dated at about 2800 B.C.E. has been deciphered as "Nammu, The Sea, The Mother who gave birth to heaven and earth." Another tablet from that area explains that it was Nammu who supervised the creation of the very first people on earth. Wherever Her name occurs, She is designated by the sign of The Sea.

Other tablets that connect the Goddess with the sea come from the town once known as Ugarit. This is the present day Ras Shamra on the Mediterranean coast of Syria (part of ancient Canaan). It is dated to



ways

about 1400 B.C.E. In this area the Goddess was known as Asherah. In the many tablets of that period we read repeatedly: "Homage to Lady Asherah of the Sea; Obeisance to the Mother of all gods."

Pondering all of this, I recalled a day about eight years ago. I had been meditating on an empty beach alone in the very early morning. As I finished my meditation, a sudden impulse struck me. I rolled up the bottoms of my jeans, walked to the edge of the water and slowly waded in. Directly ahead the sun was hovering over the horizon; the sky was still quite red. As I stood there I became part of the darting reflections, the incoming waves and the bobbly foam. I felt that I had become one with the glistening sea.

It was at that moment that I made a vow. Until that time, collecting evidence of ancient Goddess worshipping societies had been a hobby. I vowed that I would discover whatever I could about the thousands of years that the creative godhead was understood to be female, and put all the information in a paper or book so that it could be shared with other women.

I will never forget that morning, but this morning, looking back upon it, I wonder if that vow was a promise to the Sea Goddess, that moment of oneness by my baptism into the Rising Tide.

Merlin Stone

New York



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"WE'RE ALIVE" by Joint Productions

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Orgasms Studied: Do Lesbians Have More Fun?

'Coming' out into lesbian life may have literal as well as figurative meaning for many ex-heterosexual women. Since becoming a lover of women, you may now be among the 87% of lesbians who "almost always" experience orgasm when making love with a partner. Had you stayed in het-land, you might be among the only 18% of women having the same benefits.

Lesbian feminists are aware of numerous political and emotional reasons for becoming lesbians, yet according to recent studies we may also claim a sexual chauvinism. Several studies, one published by the University of California at San Francisco, another by San Jose State University and the popularized Hite Report, draw their data from several hundred women. The most dramatic finding in a comparison of the studies was that 30% of the predominately heterosexual women said that they "never or rarely" experienced orgasm when making love. The San Francisco study reports 52% of their

SEXUAL FANTASY SURVEY

If you are a lesbian and ever had sexual fantasies, or wondered about sexual fantasies, or wanted to hear other lesbians' fantasies, or just want a good lesbian book to read, then I need your help. I am a lesbian, writing a totally lesbian sexual fantasy book, and wanting lesbians' input. All replies are of course anonymous.

Please circle the appropriate answers below and return to:
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100 respondents have "moderate" orgasm frequency and only 18% confirmed "almost always." The Hite Report, tallying predominately heterosexual women states that 30% of their 144 respondents claimed to "always" have orgasms through intercourse." The percentages were startlingly reversed in the San Jose study of 162 lesbians. 87% reported coming "almost always," 6% were in the "moderate" category and only 7% reported "never or rarely" having orgasms.

Sixty-three percent of the women answering the San Francisco study said they were "purely heterosexual," lacking any lesbian experience. In the San Jose study however, only 26% called themselves "entirely lesbian" without any heterosexual experience. Some information from the Hite Report may link the gap that exists between those statistics, however. "It is important to note that sexual preferences can change during a lifetime, or can change several times," comments Hite. "Even though it was not specifically asked, women brought up the fact that they might be interested in having sexual relations with another woman or at least they were curious," continues the report. 51% of the Hite respondents claimed bisexuality, while only 8% were openly declared lesbians.

The San Jose study went on to question lesbians about relationships with families and lovers. Seventeen percent of the women are mothers, in marked contradiction to the myth that few lesbians choose motherhood. Eighty one percent were in touch regularly with their families and 60% said that members of their families knew they were lesbian. The San Francisco study did not report how many of the women's families knew they were heterosexual. Seventy four percent of the lesbian respondents had a partner, one fourth having been with the partner for more than 4 years and 48% lived with their partners. On the ever popular topic of monogamy — 28% said partners should not be bound to "faithfulness"; 72% said they should.

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Lesbian Tide • 26

Mothers

A Dollar A Day Keeps The Husbands Away

While you are reading this column, no matter what time of the day, or what month of the year it is, there is a lesbian mother somewhere in this country wondering how she can raise the money to keep her child. We have spent literally hundreds of thousands of dollars in the long fight to free mothers from the anguish of having their children taken away because they are lesbians. Thousands more are needed. Take a moment for yourself and your sisters — write a check to THE NATIONAL LESBIAN MOTHERS DEFENSE FUND (LMNDF); 2446 Lorentz Pl., N. Seattle, WA 98109. Mothers in trouble with custody are urged to call LMNDF at (206) 282-5798 or (206) 284-2290.

Yaseen Wins, Keeps Daughter

The ten month old fight of Ginny Yaseen to retain custody of her daughter Rachelle ended in victory for the mother in a Denver courtroom April 28. Despite a protracted battle during which Ginny's ex-husband raised questions about his daughter's "sexual identity problems" and ex-wife's questionable lifestyle, the judge rejected the husband's suit for taking Rachelle away from her mother.

During their last hearing Yaseen's ex-husband showed copies of *Big Mama Rag*, *Lesbian Tide*, and *Lesbian Connection* to the judge, alleging that Ginny had planted stories in those publications in an attempt to use Rachelle as a "shill" to raise money. At one point his thinly veiled allegations about Ginny's lesbianism prompted the judge to say to him, "either say it or don't."

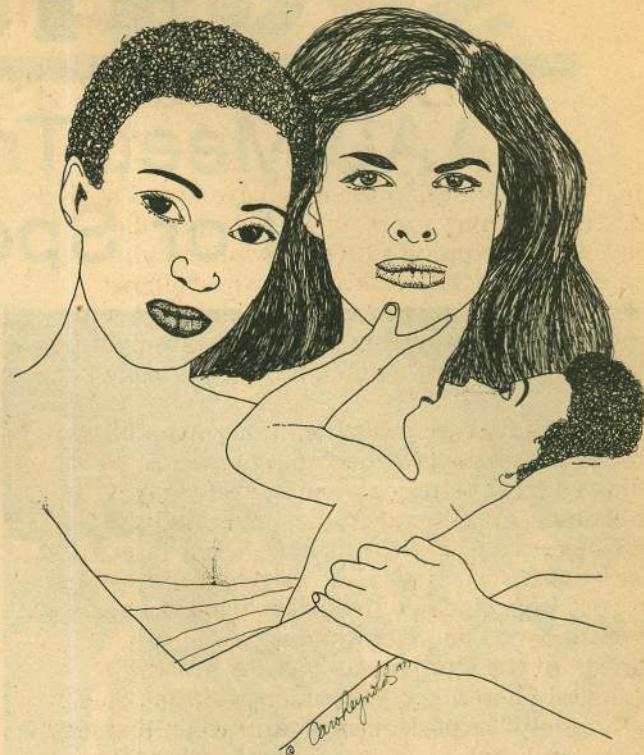
Although the court opinion was brief and made no mention of lesbianism, *Mom's Apple Pie* reports the favorable Yaseen decision was helped by testimony of an expert witness who countered allegations about raising a child with no father in the home and the development of sexual identity in children.

THANKS FROM GINNY

Dear Sisters —

Thank you for your support in all its forms. The money you've sent us has, quite simply, made it possible to take this case through the courts. Beyond that, however, those of us working on the Defense Fund have been immeasurably strengthened by the sense of community which has grown with your response to our appeals.

This case is won, and this particular struggle over. However, the climate for lesbian mothers, never good, has recently grown much worse. Reactionary courts are beginning even to reverse previous decisions favoring lesbian mothers' custody of their children. In the months we have functioned as a defense fund, we



have come to understand how central an issue lesbian custody is to the feminist movement. When men have the power to take our children away from us because of choices we make without their participation, the basic rights of all women are threatened.

We urge all of you who have mobilized behind the Rachelle Yaseen case to continue to support the lesbian mother custody struggle as a whole. There are countless individual cases currently being fought, many of which are publicized in women's newspapers. There is also the Lesbian Mothers National Defense Fund, a Seattle-based group which publicizes and raises money for custody cases all over the country. The LMNDF also follows and documents trends in lesbian mother custody decisions in every state, and maintains an up-to-date list of "expert witnesses" sympathetic to the lesbian custody struggle. Their address is 2446 Lorentz Place North, Seattle, Washington 98109, phone (206) 324-3571 or 282-5798.

Again, thank you for your support. Don't stop now. Ginny and the Yaseen Defense Committee

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SPORTS LOOK

AAU Meet: Tracking Fair Play For Sportswomen



AAU 1500 meter run features prime American women record holders.

by Lauren Bach

Considering that foot races, javelin and discus throwing were features of Greek life prior to 900 B.C., track and field events are nothing now. In 776 B.C. the first Olympic Games were held in Olympia. The Greeks, as well as other ancient cultures such as the legendary Amazons, had a practical underlying basis for competing in these skills.

Since they engaged in warfare often, the survival of each soldier depended on her strength, skill, and endurance in hand to hand combat. In accordance with this notion, three fighting events, boxing, wrestling, and the pankration (a combination of the first two), were also included in the early Olympics.

What wasn't included were women. They were barred even as spectators with a penalty of death (being tossed off a cliff) if discovered at the Olympic Games.

Eventually women were admitted as spectators (probably when the men clothed themselves) and even as contestants. They ran occasionally in the running races and in 264 B.C. a woman, Belische of Macedonia, won the chariot race.

The Olympic Games were abolished by a Christian Roman Emperor in 393 A.D. and reinstated 15 centuries later. Keeping with tradition, women were not included. However, in 1908 women were allowed to compete in figure skating, and in 1912 platform diving, the 100 meter sprint, and the 400 meter relay were added. 1924 saw three more track and two swimming events included for women, and by 1928

women were beginning to compete in field events (discus and high jump) and gymnastics. This was the first year the United States took a women's team.

Then came 1932 with the Olympics in Los Angeles and Mildred "Babe" Didrickson. She won the javelin and the 80 meter hurdles and placed second in the high jump but was disqualified because she went over the bar head first (definitely revolutionary). What would they think if they could see the Fosbury Flop (backwards and head first) that is now used by virtually all high jumpers? This was also the year they began having an Olympic Village, so the athletes could stay in a community setting. Naturally, the women were excluded.

In 1948 many more women's events were added, and the "Flying Dutchwoman," Fanny Koen (mother of two and over 30) won three gold medals in the 100 and 200 meter sprints and the 80 meter hurdles. Now women are competing in many of the same events as men and even competing with and against them in such things as shooting, yachting, and equestrian skills.

Today most of the track and field events have lost their connection with survival. But, the athletes and spectators alike are still connected with the excitement of great individual effort expended in pursuing style, stamina, and skill.

At the National AAU Outdoor Track and Field Championships held at UCLA June 9, 10, and 11, Sherry Calvert (second in the javelin to Kate "The Great" Schmidt) said she picked her event and now tries to throw the javelin as far as she can. She does not relate javelins to hunting and doesn't aim at anything. Jane Frederick (second in the shot put; usually competes in the pentathlon but dropped out because of an injury) has more broad-based goals. "I have to be fast, but I have to be strong. I have to be agile, but I have to be explosive. I have to be powerful, but I have to be quick. All of these different elements, I have to learn to balance in my body."

Jane approaches her sister athletes with warmth and affection. When her team mate Patty Van Wolve-laere won the 100 meter hurdles (breaking her own American record), the event Jane has been champion of for the last two years, she leaped onto the field and gave Patty a big hug, swinging her around, and then walked down the field holding her hand. In contrast, Edwin Moses threw buttons with his picture on them to the crowd after winning the 400 meter intermediate hurdles (he broke his own world record).

Well, if he didn't get a lot of news coverage for

that feat! (Patty got none). As a matter of fact, the men's portion ($\frac{1}{2}$) got easily ten times more coverage than the women's events by the Los Angeles Times, showing its blatant male orientation (no news to us).

On Sunday June 12th, the National AAU Girls (16 and under) Championships were held also at Drake Stadium at UCLA and were followed by the National AAU Women's Junior Championships (14 to 18 year olds) on June 13th and 14th. The former got no coverage at all and the latter, two small articles mostly of results under "Sports Briefs."

I was personally thrilled to see 10 year olds running the 880 ($\frac{1}{2}$ mile) and clearing 5 feet in the high jump. I was also excited by the all girls/women format (no boys in sight) and the opportunities available with track clubs organized for coaching support and assistance. But who knows about this? The news media certainly didn't spread the word.

Of course, a list of inequities can go on and on. For instance, how many women were track officials? Three out of more than thirty, all of them got there because their husbands were also there as officials.

Muscles Well Put



Photo by Laurie Bach

Maren Seidler defies limits of women's strength.

by Lauren Bach

Not only are BIG women beautiful, but they also win National AAU Championships in the shot put. Earlene Brown, a black woman weighing over 260 pounds, won the national title eight times from 1956 to 1964. In addition, she was National Champion in the discus throw in 1958, 1959, and 1961, and then went on to achieve fame as a roller derby skater.

Following close behind her is Maren Seidler, who first won the shot put title in 1967 at the age of fifteen and has gone on to win seven additional times.



Again this year, she is both the National AAU Indoor and Outdoor Shot Put Champion with tosses of 52'3 $\frac{1}{2}$ " and 54'1 $\frac{1}{4}$ " respectively.

Maren Seidler was 6'1" at thirteen and said she could get a drink anywhere by the time she was fourteen. She now weighs 250 pounds but generally refuses to divulge it to the press. Even though her family is all tall (father is 6'9" and sister is 6'1") and have always supported her, she is still oppressed by our society's values against fat.

Rather than being judgmental, people are often awe struck by her size. She said she would be rich if she had a nickel for everytime someone called her Rubinesque or Amazonian.

She sees herself as an example of women's potential in doing what she does. Maybe she is a liberated athlete, but she is still oppressed in her job. Currently she is working in the male dominated sports department but has aspirations of working up to sports writing where she would prefer to report on women's events.

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REVIEWS

Sita

Painful, Shameful and Erotic

by Terry Wolverton

Sita by Kate Millett, published 1977 by Farrar, Straus, Giroux. \$10.

Lesbians may often find themselves trapped in heterosexual role patterns within a relationship; aside from the stereotypical butch/femme model, lesbians must confront issues of monogamy and "coupleism," aggression and passivity, providing and being provided for and physical or emotional S/M. Often our actions within those relationships may contradict our ideals of feminist behavior and sisterhood.

Sita, the latest novel by Kate Millett, is the story of two women struggling through the end of a love affair, grappling with issues of power and need and obsession, with only the old models to guide them. It is a painfully honest autobiography, in which the author reveals her experience of *how it is*, even in the grim face of how desperately different she would wish it to be.

The two women meet at a college where Sita is an administrator, where Kate comes to lecture. Their relationship is born of mutual attraction, intellectual and political respect and emerging feminist consciousness. It is also deeply rooted in fantasy and romanticism, as both women's lives differ greatly (Sita's Continental background, Kate's fame and involvement with the art world) and both women

mystify the other's image. The love affair spans three years, and endures several traumas in both lives (Sita's children, Kate's nervous breakdown), many separations and betrayals and decisions to break it off.

Sita is a record of their final months together, the dissolution of their relationship and the refusal to accept that dissolution. "No one has ever sat down and watched it go apart, atom by atom, and written about it," Kate Millett says of her process in writing the novel. She wrote her experiences while she was living them, "to keep from going crazy." The book is written as a journal, an intimate sharing of thoughts and feelings and perceptions of events, written almost as a mournful wail of loss. There is a music to the prose, a chantlike rhythm to the writing. This pulls the reader in, along with the sensuous images, so that to read *Sita* is to experience the pain directly.

But there is more than pain to Millett's work. Her descriptions of lesbian lovemaking are erotic and powerful, tender and blunt at the same time. Her "painterly" technique of illustrating an environment, spinning the words into pictures is a tribute to the best of French literature. The novel is beautifully written, with an openness that is aching and sweet.

There is much to criticize from a feminist perspective: women objectifying one another, exploiting power and power-over relationships, holding onto suffering and romanticizing it are acting out heterosexual patterns so deeply ingrained that they cannot conceive of how else they might behave. It is difficult and tragic to observe anger welling up in the throat at the recognition of women's oppression being turned back onto women. In reading *Sita* one may see aspects of her experience that she would rather not look at.

Millett is aware of that effect in her work. "I wanted to write about those things we're *really* ashamed of, like being ditched." The work is important not only for the quality of the literature, but in its illustration of women's capacities for love and for cruelty to one another. At its strongest, *Sita* is a magnificent love letter, glorifying lesbian relationships; all the while reminding us how far we still have to go to develop new means of caring for each other.

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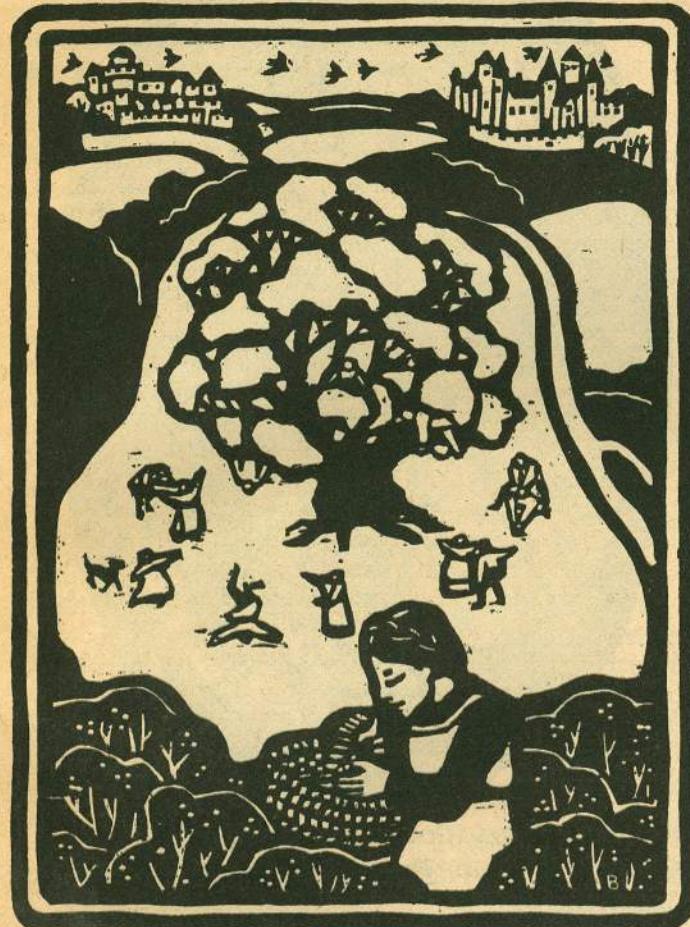
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The Emotional Terrain of Country Lesbians



From *Free to Be You and Me*

by Joy Fisher and Kathy Plowman

In telling their story of life together, the five wimmin of WomanShare collective impart a wealth of information about emotional survival skills. These wimmin share some likenesses — being white, close in age and childless but there were differences which created stress in their collective living.

One such difference was economic. Dian, the largest investor writes, "i realized that when i said the money would be 'our money' way back in Montreal, before i had experienced owning it, i was trying to move too fast. i had no understanding of the power of that money or what it would be like to be responsible for that large a sum of money..." What she needed to enable her to put the deed in the names of all the collective members was to see the other factors which would help change her perspective about money. For several months, Dian wavered between her hopes and visions of collectivity and her fears and doubts born of patriarchal attitudes toward money and friendship.

NICE DYKES

What's a nice woman like you doing reading a magazine like this — when you could be writing for it? The Lesbian Tide is looking for writers who want to cover the news in their town for The Tide. Write us!

With living examples from neighbors and the addition of Nelly and Sue as collective members, Dian ultimately changed the deed to include all their names.

Blending spirituality, collective process and individual expansion, *Country Lesbians* moves rapidly to connect you with their struggles. "For all of us it means seeing beyond our old limits of what life means and being open to new ways of creating a women's culture." Using poetry, graphics and dialogue, Dian and Sue write about their couple relationship. "I felt as if i was opening and closing my being all the time..." writes Sue, then others join to write about their "often joyous herstory of sexually loving and living with more than one woman at a time." They share some methods that helped them through heavy situations and examine some ways the "opening up" has positively affected other areas of their lives.

One short chapter consists of articles about some of the practical skills that made their lives easier, more enjoyable and more stable. "But the hardest part of chain sawing has been learning to tell the difference between what is real danger and what is fear." Caring about cars, canning fruit and living with pets are briefly covered. The closing chapter accents their sense of responsibility to a larger community. It offers perspectives on relating to the townspeople, neighbors and their plans for Womanshare workshops.

Country Lesbians weaves the poetry, writings and photos of five courageous wimmin in and out of each chapter, simulating the natural flow of our lives. Their attempts to "convey an accurate impression of what it is to live separated from most of male culture," have relevance to each of us. Copies of the WomanShare Collective book or information about their workshops can be obtained by writing P.O. Box 1735, Grants Pass, Oregon 97526.



Califia Community is a time/space for feminists to experience, discuss, and develop political theory by living it.

For our second summer, we have planned three one-week educational retreats in the mountains of So. Calif.: June 24-July 1, July 15-July 22, and August 1-8.

Fees are \$75 regular; \$50 low-income and \$25 for children 12 and under. Women who are unemployed or underemployed are encouraged to contact us regarding fee waivers. Call (213) 622-8818 or (213) 390-6133 in Los Angeles or write Califia Community, P.O. Box 94 Cardiff, California 92007.

Reviews —

Rites, Rites . . . And More Rights

by Cheri Lesh

When God Was A Woman, by Merlin Stone. Dial Press. New York, \$7.95.

"In the beginning there was Isis; Oldest of the Old, She was the Goddess from whom all Becoming arose. She was the Great Lady, Mistress of the two lands of Egypt, Mistress of Shelter, Mistress of Heaven, Mistress of the House of Life, Mistress of the word of God. She was the Unique. In all Her great and wonderful works She was a wiser magician and more excellent than any other God."

So reads an account of the creation of the world written in Thebes, Egypt in the 14th Century B.C. Merlin Stone begins her book *When God Was A Woman* with the premise that, not long ago, divine creation was ascribed to a Goddess and temporal power was largely controlled by women. She establishes not only that female deities were worshipped as "The Queen of Heaven" but that women enjoyed a correspondingly exalted status wherever the primary deities were female. She smashes the patriarchal wishful thinking which maintains that primitive "men" worshipped "fertility goddesses" for their fecundity, big breasts and general sex appeal; "The Queen of Heaven" is a funny title to bestow on the object of a fertility cult. There are now enough books on the theme of our matriarchal origins to fill a library, but Merlin Stone shows most clearly how the suppression of women's rites and the suppression of women's rights are inextricably linked. She also traces, step by step, how men gained control over politics, ethics, material wealth and women's bodies by first usurping the heavens.

Merlin Stone's work helps fill the gaps in our mangled hystory. While Elizabeth Gould Davis' book *The First Sex* was a milestone in feminist research, her book is marred with wild conjecture and unsubstantiated conclusions. *The White Goddess* and other Pagan classics by Robert Graves are rich with clues from ancient literature and mythology but his work is so densely concentrated and academic in style that it would take years of poring over each volume to comprehend a fraction of the evidence and its



Stone seal of Goddess Athena,
reprinted from When God Was A Woman.

implications. Stone takes a course between these two extremes; she takes the bouillon cube of solid research and adds enough water to make it palatable. Her book is so packed with information that it must be read slowly but it is quite readable for a layperson, and her feminist vision never wavers. Occasionally her quotes and details are repetitive, but only when she felt the information was so vital that it needed to be presented again, held at a slightly different angle, seen in a slightly different light. Stone's scholarship is impeccable, her conclusions are solid. She never gives in to the temptation of padding her evidence to support a hopeful fantasy.

My only dissatisfaction with the book is its brevity. It is just 241 pages long and while it is a hefty 241 pages, the material is so tantalizing that it whets the appetite for more. I can't help but agonize over all the material dredged up in Stone's ten years of research which must have been culled from the final draft. We need an encyclopedia of this caliber. The photographs are excellent and contain some Goddess images I have never seen before, including a hauntingly beautiful statue from seventeenth century B.C. Crete. This book is not just hystory of the past but inspirational prophecy for the future. To add a prophecy of my own, I predict that in a few months this book will be at the top of every feminist and Pagan bibliography and will do much to help us all rediscover the ancient celebrations of Life.

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In Our Own Best Interests

by Sharon McDonald

In the Best Interests Of The Children

Iris Films

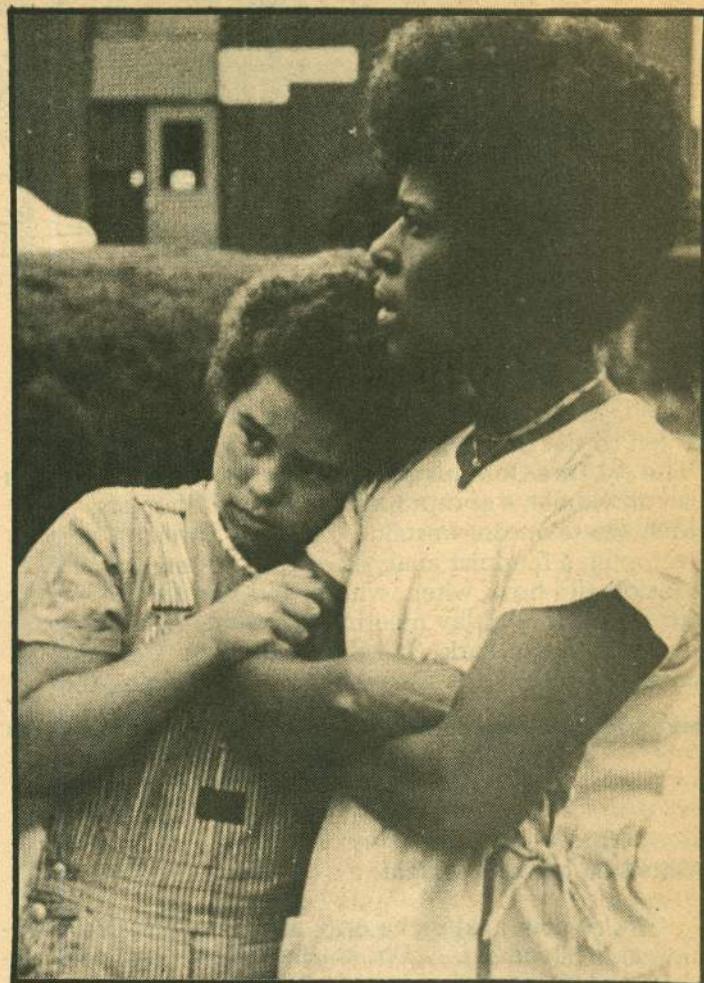
1 hour documentary

We are hearing a woman calmly talking about children taken from their mothers by the courts and made to live elsewhere because the mothers are lesbians. While we listen we see black and white still shots of mothers with their children. As if we are reading a newspaper story, we are seeing and hearing only a shadow of something, the barest facts surrounding the real life upheaval of these women's families. Then we break into color, a child is reading a poem she has written for her mother, and we have left behind the sterility and rigidity of court decisions and come into the warmth and movement of ongoing human lives.

In The Best Interests of The Children is a moving, remarkable film. The hour long documentary is the first and only lesbian-made film about the lesbian mother, and concentrates primarily on her fight to retain custody of her children. It is not a tear-jerker or a forum for horror stories. If anything, the strain and anguish of these mothers' stories is understated. The women tell their experiences with a clarity and straightforward sincerity that made me glad the filmmakers did not ask them to relive their agony for the camera.

The mothers are seen with their children in fun, in discussion, in housework and in love. The children also speak in support of their mothers' lifestyle and tell why they like being the children of lesbian mothers. Participants discuss motherhood, racism, poverty, sexism and homophobia, as well as cook, play pool, put the groceries away and get haircuts. We see different body types, races, ages and situations. An attorney and a clinical social worker add their backing, and Chris Williamson backs everything up with her original music.

One reason this film was made was to combat the societal invisibility of the lesbian mother, and it is heartening to see time and loving attention focused on her. But except for one (disgusting) quote from a judge in a custody case, little exposure is given to the motivations of "the other side." In a society where few are aware of the dilemma of the lesbian mother, the viciousness of the prejudice against her is also invisible. Perhaps a few more examples like that not atypical quote could have served to emphasize to



A poignant moment highlighted in Iris Film's new "In The Best Interests of The Children."

uninformed viewers the depth of anti-lesbian bigotry lesbian mothers must face.

In The Best Interests is the first film produced by Iris Films, a women's film and distribution company that has been operating in Los Angeles since 1975. Elizabeth Stevens, Cathy Zheutlin, and Frances Reid worked on the film from November 1975 until its completion in June 1977. It was funded by Liberty Hill, Eastman Fund, and the Women's Fund of Joint Foundation Support, as well as by donations raised all along the way. The film radiates the filmmakers affection and admiration for their subjects throughout. Invaluable to the lesbian as a resource material, it is equally priceless to lesbian mothers and their children as a strong voice of encouragement and support. *In The Best Interests Of The Children* is available for rental and can be ordered from Iris Films, P.O. Box 26463, Los Angeles, CA 90026.

BOOKS BY * FOR WOMEN

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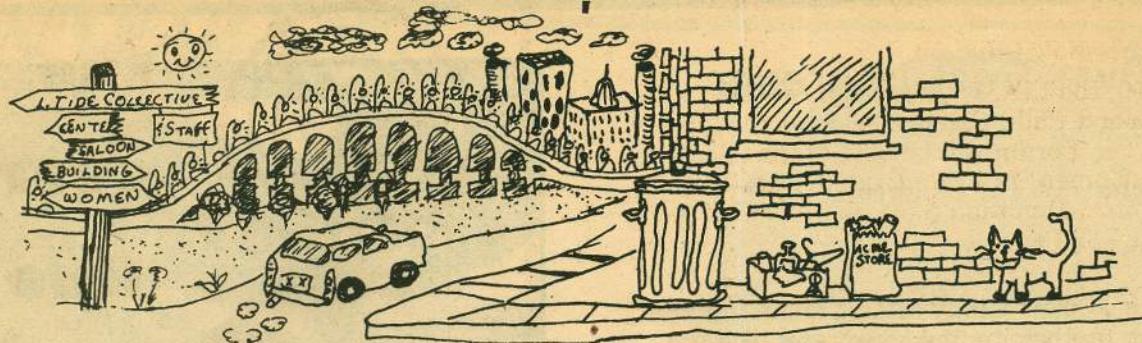


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Wishing Well

A national mini-magazine, is an alternative to *The Well of Lonliness*; now helping gay women reach others with similar lifestyles. P.O. Box 1711, Santa Rosa, CA 95403 for membership information.

COMMUNITY FOCUS



L.A. ORGANIZES TO FIGHT BRYANT

In the last two weeks of June major local organizing has led to the formation of at least three new groups.

The Ad Hoc Committee of Women for Lesbian Rights is an all women's group, mostly lesbian feminists, which meets on the westside. Principle concerns are developing a feminist analysis of the current political situation and how, when, where, and whether to work with gay men. Sunday meetings are being held at the Church in Ocean Park. Call the Ocean Park Community Center (399-9228) or Westside Women's Clinic (450-

SILENT NO MORE!

Silent no More S. Wright

"We're done takin' any crap at all!" yelled Kate Millett at the June 26 L.A. Christopher Street Gay Pride rally. "And we're mad as hell!" confirmed Jeanne Bendorf, Coordinator of California N.O.W. Both women echoed the thoughts of the 100,000 who marched in San Francisco and the 12,000 in L.A. as the 8th birthday of the Gay Liberation Movement was celebrated in strength and rage. Labor, blacks and straights by the thousands joined gays in the S.F. march which was also fueled by the stabbing death of a gay gardener there on June 24.

In L.A., lesbians marched in the front of the parade under separate banners. Rally speakers Lupe Trellles and Liz Stevens called upon dykes to join coalition efforts but to march and act openly under our own "colors." Bendorf warned that Phyllis Schafley had taken 46 out of 56 Ohio IWY delegates and the entire Missouri slate of 30, she called for a "vital and immediate coalition" between the gay and feminist movements.

Due to some pre-parade disputes with the men, lesbian presence in the LA CSW was limited. The march ended at the Gay Carnival grounds where the militant march spirit was dissipated as the over-crowded rally area was squeezed between a Fun House and a Ring Toss Booth. Sexist greetings and cruising atmosphere turned off many lesbians before the rally.

2191) — Judy Freespirit or Pody Molina for further information.

The Coalition for Human Rights is the mixed gay group, meeting currently in Hollywood which sponsored the June 13 massive march. Their steering committee was meeting at press time to decide the politics and further strategies of the group. Some 30 organizations ranging from ACLU, Gay Community Service Center, SWP, NOW, and the Ad Hoc Committee (above) are currently involved. The group plans to draw support from straight allies also. Call Brenda Weathers at ACW (381-7805) or Morris Kight (463-3928) for meetings times and places.

The New Alliance for Gay Equality (NEW A.G.E.) is specifically committed to the task of passing gay rights legislation in Los Angeles. They see their goal as a consciousness raising project as well as a civil rights effort. The group is composed of many politically and financially influential groups and individuals (MECLA, Tavern Guild, Whitman-Radclyffe, gay women and men with city government affiliations, state and local NOW, etc. For further information call Bobbi Bennett at 996-1574 or Jeanne Cordova 839-7254.

WOMEN ON WHEELS STILL ROLLING

Women on Wheels presented the combined talents of Meg Christian, poet Pat Parker, Mary Watkins, Teresa Trull and Holly Near in concert at the Robert Frost Auditorium in Culver City on June 19. Parker read poems from both her books, *Child of Myself* and *Pitstop*, as well as new work. Christian, Watkins, Trull and Near played to a freshly victorious audience (most had just come from the California International Women's Year Conference) and performed recent compositions and old favorites like Sue Fink and Joelyn Grippo's incomparable "Leaping Lesbians."

WOMEN'S CHORUS FIRST CONCERT

After months of rehearsals, the Los Angeles Women's Community Chorus will present its first concert Saturday, July 9, performing music composed, arranged, conducted and sung by women. The concert begins at 8 p.m. at the Santa Monica Bay Women's Club, 1210 4th Street, Santa Monica. Tickets are \$3 but no woman will be turned away for lack of funds. Tickets available from: Page One, Sisterhood Bookstore, Sojourner, Feminist Horizons, The Apple

Room, and The Feminist Wicca. For childcare reservation call 980-7905. Produced by Joelyn Grippo.

Forum to Discuss Male Children

Sunday, July 10, the L.A. Women's Forum topic will be "Separatism and Child Care — Our Sons In Our Community." The Forum will be held at the Alcoholism Center for Women, 1147 S. Alvarado, Los Angeles, Childcare provided. Donation \$.50. For more information call 381-7804.

FAT UNDERGROUND FUNDRAISER

In order to raise funds for a new videotape, The Fat Underground will sponsor an evening of poetry and music at Womonspace, 237 Hill St., Santa Monica, including the poetry of Barbara Ruth and the music of Silvia and Elaine Miller. \$2, 8 p.m. Call 821-6557 for information.

LESBIAN MOTHERS WORKSHOP

A workshop for lesbian mothers and their lovers will be held on Wednesday evening, July 6, from 7 to 10 p.m. at Womonspace, 237 Hill Street, Santa Monica. The workshop will focus on lesbian mother issues such as "coming out to our children," integrating a lover into the family lifestyle, ex-husbands, etc. Mothers and lovers will be taught communication skills through role-playing of common problems. Fee is \$4. Child care provided free. Please call 395-9540 for more information.

WOMEN'S STUDIES DEGREE OFFERED

Fully accredited Antioch College West, a University Without Walls (school offering many options for learning outside the conventional classroom setting and through independent study) is establishing a Women's Studies program for a Bachelor of Arts Degree. For more information call (213) 966-6548.

ACLU FORMS LESBIAN RIGHTS COMMITTEE

The Gay Rights Chapter of the American Civil Liberties Union has recently formed a Lesbian Rights Committee to deal with five major issues: job and housing discrimination, violence against women in advertising, lesbian mothers and child custody cases, segregation of homosexual inmates in jail, and education of the public on homosexuality. The committee meets every third Tuesday of the month at Immaculate Heart College in Hollywood. For more information write: Gay Rights Chapter, Lesbian Rights Committee.

Continued on page 36

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MASSAGE ACUPRESSURE

Holly Jackson



the correct line

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Legal Aid Foundation	393-1488
People's Law Collective	485-0506
Lesbian Resource Program (Gay Community Services Center)	464-7400 ext. 32
National Organization for Women L.A.	655-3332
N.O.W. Hollywood	654-8340
N.O.W. Lesbian Task Force	655-3332
Orange County Gay Community Center	714-534-3261
Publications	
<i>Lesbian News</i>	396-5135
<i>Lesbian Tide</i>	839-7254
<i>Sister</i>	828-0939
Rape Crisis Hotlines	
East Los Angeles	(A.M.) 266-3950 (P.M.) 262-0944
Los Angeles	677-8116
Long Beach	597-2002
Pasadena	383-6919
Spirituality	
Feminist Wicca	399-3919
Status of Women Commission (referrals, sex discrimination)	974-1455
Problem-solving Contact Raps	
Women's Centers	
Womonspace (formerly Westside W.C.)	399-9813
California St. University L.A.	224-3486
L.A. City College	663-9141 ext. 420
Santa Monica College	392-4911 ext. 365
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Woman's Building	221-6161
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COMMUNITY FOCUS

Continued from page 35

tee, P.O. Box 36601, Los Angeles, CA 90036 or call Chairperson Linda J. Rawls at (213) 657-1948.

MASSAGE AND MEDICAL ISSUES

Ginger Clark, M.A., will speak on Sensing and Massage at the Women's Rap and Forum on Friday, July 15 at the YWCA, 574 Hilgard Ave., (east side of UCLA campus) Los Angeles. The speech is followed by a rap, all women are welcome. 7:30 - 9:30 p.m., donation \$2. On Friday, August 19, the topic will be Medical Issues of Interest to Women and the speaker is Jane Patterson, M.D.

WOMEN'S COFFEEHOUSE OPENING

L.A. Women's Coffeehouse Collective presents entertainment on July 23 at 8 p.m. at the Woman's Bldg Cafe. Featuring Diana Culp classical guitarist; Sandy Ross — singer, songwriter; Silvia — blues, gospel, jazz singer; Kathy Crown — singer, songwriter; Janet Stambolian — comedy; and Elaine Miller — feminist songwriter. Donation \$2.00. For childcare arrangements call 980-7905.

LATIN GAY GROUP

Latinos Unidos, a social action organization in Los Angeles, plans expansion to include camping trips, picnics, speakers bureau and classes in English and Spanish in this their second year. Contact Tony

Guevara c/o Capitol Records 462-6252 x 272 A.M. for further information or Gil Verdugo 665-2479 P.M.

LESBIAN ART PROJECT

Beginning in the Fall of 1977, members of the Feminist Studio Workshop will conduct a 3-year, multi-faceted project on the history and meaning of lesbian art and lesbian sensibility.

We see the project encompassing three major aspects: the creation of a close-knit support community of local lesbian artists, using consciousness-raising to explore our lesbian sensibility and work-sharing and criticism groups to support and develop our culture; extensive research into both historical and contemporary lesbian creators and the evolution of theory and analysis; and extending our group and our information into the public realm, through social events, media coverage and publications.

Send your information, inquiries, contributions and responses to:

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"Lesbian Sisters," produced by gay women at KPFK is aired the first Tuesday of the month. "I.M.R.U." on the second, third and fourth Tuesdays of the month. "Lesbian Sisters" is specifically produced by and for gay women, while "I.M.R.U." attempts to serve the interests of both gay women and gay men.

I.M.R.U., a production of the independent, all-volunteer with gay newsmakers and personalities; media and entertainment reviews; special production features; music, poetry, and comedy sketches; and a summary of news events within or affecting the local gay community.

Mailing address: Gay Radio Collective, c/o KPFK, P.O. Box 8639, Universal City, CA 91608. Message phones: 213-877-2711 or 213-984-2711.



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Crow Indian Love Story

Continued from page 21

placed a small offering of smoking mixture. Without that offering the spirit force of all fire-flowers would be offended and the magic of the plant would be very weak. She then addressed the plant, "Oh Sister Fire-flower, my head and heart are weak and dizzy with love. I am as weak as a fresh foal that cannot yet stand beside its mother. Guide me in my confusion. Is Other-magpie meant to be my woman? Fire-flower Spirit, go tell the other Fire-flowers that I have need of their help." She waited by the flower for a few moments and then went to seek another. Only a few steps away she found two, nestled together under a tree, so closely grown together that they might have sprung from the same root. Her heart jumped up then, seeing the two flowers grown as close together as sisters. She stroked them as gently as she would touch a lover, asking if they would come away from the woods to work medicine for her. They pulled easily out of the damp ground, and as she brushed the dirt from their roots she noticed that they were indeed tangled together so tightly they would not separate without tearing. She slipped the plants in the medicine pouch around her neck and put the pouch inside her shirt, feeling its light weight singing fire-flower songs between her small breasts.

As Finds-them-and-kills-them emerged from the woods she saw a light-haired woman kneeling by the stream filling a water bag. Other-magpie looked up, and color dark as plums flooded her face. Finds-them-and-kills-them stopped and stood very still, though her heart was running away as fast as pony feet. Other-magpie finished filling her water-skin and stood up, not knowing whether to run or stay. She had always been bold with men, but seeing Finds-them-and-kills-them standing so sternly made her heart fall to the ground. She felt like she was standing in a fast-moving river with her courage washing away from her. But when she looked across the stream and saw the black eyes, hard cheek bones and gentle mouth she

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had come to love her boldness came back. She crossed the stream to where Finds-them-and-kills-them was standing. "The shirt looks beautiful on you." The other nodded. "It's a beautiful shirt." "Are you angry with me?" "No. But I do not understand your actions." Other-magpie looked at the ground. "My actions are the gestures of my heart." "Other-magpie, I am not a man, that you should make such gestures."

"I have had many men. Too many. I am sick of them." When Finds-them-and-kills-them stayed silent Other-magpie went further in her boldness. "Three Moons, told me that when she was a girl a warrior woman of the Sore Lips clan took a wife."

"But I am not a woman either. Not-a-man-not-a-woman. I am nothing but a long-legged owl."

Other-magpie placed her palm inside the circle of Elks' teeth on Finds-them-and-kills-them's shirt, felt the heart beneath pulse like the wings of a great bird.

"You have a woman's heart."

Suddenly there was no space between them anymore. Their kisses were as soft as breath-feather, their hearts beat together like two wings belonging to one bird. Sounds came from their throats like the murmur of small birds or leaves talking softly to the wind. Finds-them-and-kills-them had never experienced such sweetness. It was not like honey or ripe plums or the smell of flower studded plains after a spring rain. It was close to the out-of-herself dizziness she felt during visions, or the trembling weakness after the purification of a steam bath. But there was a flow of strength coursing through her that kept her soul from floating out of her mouth and disappearing into the hot blue hawk-circled sky. And there was Other-magpie's warm flesh pressing against her, more substantial than any vision. Other-magpie, born under the Mad Moon of winter, was intimate with such sweetness; she knew it like the other people know quick-running water. But the sweetness she knew was the sweetness of pursuit, of letting herself be caught. She had never known the empty-ache of waiting a year for a much wanted lover and the fullness of having what had long been sought.

At last they sat down, out of breath, under the arms of the new-budding trees. Their hands were clasped together as tightly as the roots of the Fire flowers throbbing against Finds-them-and-kills-them's chest.

"Other-magpie," she gasped. "Are you sure—?"

"I've been sure for a year. A year. I've never waited so long, or wanted so much." Their mouth met again in in hot searching, wet finding.

It was Other-magpie who finally managed to pull herself away and stand. "My brother will think I have drowned," she said, picking up her water bag. "I will come tonight and ask for you."

Finds-them-and-kills-them replied, "I will bring him fine presents and take you to live in my lodge."

"She took Other-magpie by the shoulders and kissed her again. Then she watched her run back to her brother's lodge, lithe as a young deer. She walked more slowly after, listening to the Fire-flowers singing their song like the shadow-pulse of her hot blood.

Alix Dobkin and Liza Cowan

Continued from page 13

needs and who she is.

Alix: My music demands some kind of participation and commitment from a woman. That's why I only sell in women's and gay stores. A woman has to come to the community to pay attention to it. Men always have their defenders. There's always some Lesbian who identifies more with her straight friends, or doesn't feel the need for Lesbian-only space.

For the most part Alix's audiences listen to her perspective even if it is not where they are coming from. Though most like Alix's music, some don't like the fact that her work is not directed toward outreach.

Liza: We've listened to all the criticism. We don't agree with all of it, but we've listened.

No Mixing With Mutes

Though they listen, Liza and Alix have also aired their view points in much the same manner. Alix uses the term "mutes", meaning mutants, to refer to men. This word gets the blood flowing for a lot of women.

Alix: There was a concert in New York which men were allowed to attend. We were not playing at the concert but were in the audience. We went up to the microphone and said, 'There are a lot of women here who object to mutes.' We got a lot of flack. They wouldn't even let us make an announcement about having a meeting to discuss the issue.

Audiences and Autographs

Joking, "I worked hard to become a star and now they want to call me a cultural worker!", Alix is ambiguous about some aspects of starism.

Alix: We're all in this given situation of Audience-Performer, yet there are many skills I can use to break down that barrier and make the audience feel closer. One tool is putting out pre-concert flyers soliciting feed-back. I like knowing what women are thinking because it all affects my writing and performance.

It's easy to get into star-tripping. If I didn't have friends keeping me honest, I could see slipping into the attitude of, 'Oh, I'm so special!' Maybe not that blatantly, but I understand the temptation.

I sign autographs if a woman wants one. I write, 'In memory of our wonderful night together,' stuff like that. It's weird, I don't like to do it. But if a woman wants one I think it would be insulting not to do it.

KINSEY *Continued from page 17*

"Tabulations based on these criteria indicate that 13.95 per cent of males and 4.25 per cent of females, or a combined average of 9.13 percent of the total population had either extensive or more than incidental homosexual experience," Gebhard wrote.

He defined "extensive" as being with more than 20 partners or more than 50 separate experiences. "More than incidental," was explained as between 5 and 20 partners or 21 - 50 separate experiences.

NGTF will supply photocopies of Gebhard's memo to any local groups who feel it may be helpful to their purposes. Requests should be directed to 80 Fifth Ave., New York 10011.

—Reprinted from Newswest

Monique Wittig

Continued from page 19

been published in France and is in the process of locating an American publisher. From Sandy Zeig's description, the "Dictionary" loosely resembles the feminaries in "Les Guerillères," the little books carried by the Amazons which contained bits of legend, puns, lists of names, and blank pages for additions. The theme of the "Dictionary" is "les amantes" or companion lovers (lesbian couples). It elaborates on this theme by means of fables which Wittig and Zeig have reclaimed or invented as part of a new lesbian history, stories about famous companion lovers, comments on words and their derivations, and a series of other devices. They would like to see it published with several blank sheets of paper interspersed with the printed material to allow the reader to develop the "Dictionary" with etymologies, fragments, lectures and trivia of her own.

Aside from her work as a writer, Wittig is currently teaching in the Bay Area, and is following with great concern the political actions taken by San Francisco's gay community in protest of recent events in Florida. She was active in the Three Marias case, when international action by feminists and human rights groups succeeded in halting the Portuguese government's action against the Three Marias. Based on that experience, she thinks it would be relatively easy for lesbians to organize internationally around issues common to us all.

While traveling in Canada, she stayed with some lesbians who had an idea for a dramatic international action that can possibly be revived in time for the next Olympic games. They wanted to bring a flame from Lesbos and kindle the torch at the games with this light, then announce, "The flame of Lesbos is kindled and will never be extinguished!"

The flame of Lesbos has been kindled repeatedly in the work of Renee Vivien, Edna St. Vincent Millay, Violette LeDuc, Crista Winsloe, and now Monique Wittig. But for every woman who has made, like Sappho, a public declaration of her love for other women, there are many who permit themselves only a private declaration of that love. How high and bright the flame of Lesbos is allowed to burn rests with all of us, "Les Guerillères."

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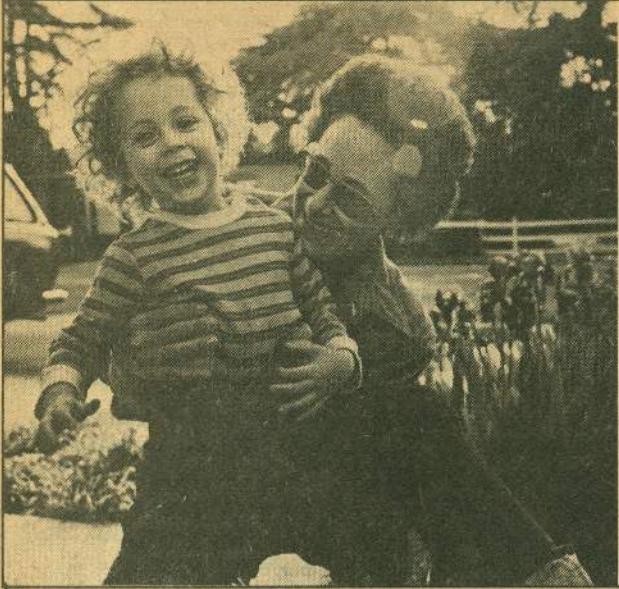
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